St. Charles Seminary Library
Carthagena, Ohio

commonweal

CONTEMPORARY THEOLOGY ISSUE

ONE DOLLAR

JANUARY 30 1981

What is shaping my own theology

Eugene B. Borowitz
Edward K. Braxton
Robert McAfee Brown
James T. Burtchaell
Charles E. Curran
Monika K. Hellwig
George MacRae
Kilian McDonnell
Michael Novak
Rosemary R. Ruether
John Shea

Imagining the unimaginable

Thomas Powers, John Garvey, & the Editors on nuclear war

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Correspondence

A reader tenderized

Gretna, La.

To the Editors: The article written by John Garvey, titled "Church Beyond Church" [Nov. 21], was outstanding.

I am one of those Catholics that gets rattled when the church comes out with pronouncements I judge to be out in left field somewhere. And I too often wonder if the bishops have any awareness of the world most people face every day of their lives.

The article had a tenderizing effect on me. I am Catholic because I am! Somehow the "little things" did not loom so big and the reality of love of God that unifies us did. Being Catholic for me is most of the time, a very warm endearing feeling that is nourished by the sharing of the bread. *"The terrifying tenderness"* Mr. Garvey spoke of is what is real to me.

Thank you for the article. It was life-giving to me. This coming Sunday I will be much more aware of those around me, and the fact that they too are Catholic because they are!

LILLIAM MACHADO

The mystical dimension

Logansport, Ind.

To the Editors: John Garvey's excellent article "Church Beyond Church" [Nov. 21] contains a message for every Catholic who has been frustrated in dealing with the institutional church.

In reporting the martyrdom of the Albanian Roman Catholic bishop who was battered to death for conducting a religious service in a prison camp, he cast blessed light on a basic value of our faith that transcends daily hassles with the structure. The Catholic church is much more than just the sum of its parts; this mystical dimension was symbolized by Bishop Coba's dedication to our sacramental tradition.

I have been puzzled in the past by my exasperation with various activists as they shake their fingers in the pope's face or perform their public charades against injustice. While I agree with practically all their concerns, I find myself muttering "Oh, sit down and shut up." If they could borrow some of John Garvey's enduring faith and sense of humor, their vision might be tempered with a little more Christian charity. I do not suggest the activists drop their prophetic role; I simply recommend a different focus that includes the eternal verities, even if they do not lend themselves to simplistic political statements.

'Twas a neat and sane article, Mr. Garvey. Thank you.

BILL McTAGGART

An edge of sadness

Springfield, Ill.

To the Editors: John Garvey's article, "Church Beyond Church" [Nov. 21], says what many feel. He says it well, though with an edge of sadness. The mystery of the church's life is indeed the "heartbreaking and terrifying tenderness" of a God who awaits our empty hands. The agony many experience is the church's failure to reflect genuinely and sincerely the poverty of our eucharistic Lord. The church will insist upon a gem-ladened monstrance and distance. Such an attitude is reflected in many a chancery.

(REV.) GEORGE AUGER, C.S.V.

Better all the time

Virginia Beach Va.

To the Editors: John Garvey's column, "Church Beyond Church" [Nov. 21], expressed sentiments I have harbored these past three decades. It explains why I (and others) have remained Catholic even when disagreeing with certain positions in Rome. Garvey gets better with every outing.

MAURICE R. BERUBE

Words for servants

New York, N.Y.

To the Editors: In reading Abigail McCarthy's "Servant's Season" [Dec. 5], I was struck by the appropriateness of some lines from Matthew that I keep under my glass desk top.

(Ch.20;26-28)

"Anyone among you who aspires to greatness must serve the rest, and whoever wants to rank first among you must serve the needs of all."

I thought they were worth noting to those who enjoyed Abigail's piece, as I did.

MARIO M. CUOMO
Lieutenant Governor

Strident negativity

Park Forest, Ill

To the Editors: Leonard Swidler's review of Hans Küng's *Does God Exist?* [Nov. 7] concludes with the grand question, "Why, oh why, does the Vatican attack him (Küng) now?" Perhaps the answer should not be all that hard to find. Bernard Cooke, in his review for the *National Catholic Reporter*, "felt that an almost strident negativity towards all things Roman marred a bit the otherwise notable objectivity of his (Küng's) approach."

WILLIAM F. WOLFF

Still older shoulders

Chestnut Hill, Ma.

To the Editors: I hope it is no "excessive dependency on texts and sources," that "subtler kind of plagiarism" of which Bernard Murchland warns us ["Ten Commandments for Teaching," Sept. 23], to suggest that our sense of tradition, to be healthy, must also be correct. If "the mode of the apprehension of the

(Continued on page 62)

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, Mi. 48106. Serials Data program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. Copyright © 1981 Commonweal Publishing Co.

Illustrations: Page 38, Bas., *Tachydromos*, Greece; p. 40, LNS; p. 41, 44, 45, 46, 48, 50 Jean Charlot.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Contents

Volume CVIII, Number 2

Correspondence: 34

Editorials: 35

After the bombs: *Thomas Powers* 37

King of Prussia eight: *John Garvey* 38

What is shaping my theology? 41
Monika K. Hellwig, George MacRae, Robert McAfee Brown, Michael Novak, Charles E. Curran, Rosemary Radford Ruether, James T. Burtchaell, John Shea, Eugene B. Borowitz, Edward K. Braxton, Kilian McDonnell

Screen: *Colin L Westerbeck, Jr.* 54

Books

Christ Proclaimed/A New Christology: *John Shea* 56

Evangelical Theology/Introduction to the Theology of Karl Barth: *Ken Bazyn* 57

A World of Grace/Karl Rahner: *William P. Loewe* 58

A New American Justice: *Max L. Stackhouse* 60

The Future of Creation: *James A. Carpenter* 61

Staff

Editor: James O'Gara
Executive Editor: Peter Steinfels
Assistant Editor: David Toolan
Editorial Assistant: Anne Robertson
Columnists: John Garvey, Frank Getlein, Abigail McCarthy, Thomas Powers
Movies: Colin L. Westerbeck, Jr.
Poetry: Rosemary Deen, Marie Ponsot
Staff: Karen F. Silva, Harriette Balsky, Jacqueline Reeves
Advertising Manager: Ruth E. Taylor
Publisher: Edward S. Skillin

Commonweal, A Review of Public Affairs, Literature and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016. Telephone: (212) MU 3-2042. Yearly subscriptions, U.S. and Canada, $22; foreign, $24. Special two-year rate: $39; foreign, $43. Single copy, $1.

Unsolicited manuscripts are welcome but cannot be considered or returned unless accompanied by a stamped, self-addressed envelope.

commonweal

THE WHIRLPOOL OF WEAPONS

NO, WE DIDN'T plan it that way. It simply happened that for the same issue of *Commonweal*, columnist Thomas Powers chose to sketch a grim picture of a world bent on war even *after* the ravages of nuclear conflict (see page 37) and columnist John Garvey chose to write about the anti-war protesters, including Philip and Daniel Berrigan, who are under indictment for entering a weapons assembly plant and damaging nose cones for Mark 12A warheads (page 39). Other voices are converging on the same point. In the *Christian Century* of January 7-14, the distinguished theologian John C. Bennett sees the need for those reluctantly accepting a role for nuclear deterrence and those committed to one or another form of pacificism "to work together in opposition to the limited-nuclear-war-theorists" who are coming to dominate U.S. defense policy. *Christianity and Crisis* devoted an issue last December to "Saying No to Doomsday" and a current issue (January 19) to a discussion of tactical nuclear weapons. *America* published an article in its December 27 issue asking whether the liberal approach to disarmament was, in fact, as "realistic" as the more absolute and urgent demands of pacifist activists. And the *Nation* of January 24 is devoted entirely to an essay by the British historian E. P. Thompson on the build-up of nuclear weapons in Western Europe.

The reasons for this convergence of concern are obvious. Although it can be argued that the counterforce strategy announced last Fall in Presidential Directive 59 was actually an operating principle of U.S. policy for many years, that document formalized the new approach. What is meant, wrote Thomas Powers in these pages (October 10), was "the absorption of nuclear weapons as one more item in the military inventory" and "a gradual acceptance of the possibility of war." Of equal importance is the fact that this formal change in policy took place in a post-Afghanistan climate that George F. Kennan decribed as the "militarization of thought and discourse" in Washington. A strenuous lobby had been urging a foreign policy that was more ready to contemplate the use of military force—including nuclear weaponry. Much of that lobby is now ensconced in power with President Reagan.

A year ago, the same sense that U.S. defense policy was at a turning point provoked the Carnegie Endowment for International Peace to establish a blue-ribbon Panel on U.S. Security and the Future of Arms Control, and informs the first of the Panel's reports. The Panel speaks in quite different tones from the Berrigans or Bennett or Thompson. It is a hybrid of hawks and doves—purposely so—and thus it aspires to a painstaking "neutrality," listing "options" and avoiding recommendations. That approach has its grave problems—to which we'll return; but apart from indicating a *tour de force* of sustained discussion between analysts frequently found in polemically divided camps, the Panel's report also provides future debates with at least some factual and conceptual base lines on which otherwise opposed thinkers

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

agree. Among the points that we can extract from this first report are these:

1. With difficulty the American economy can absorb the proposed increases in defense spending; but unless the Reagan administration changes its tune on either taxes or deficits, the most likely candidates to pay for these increases are those in lower-half income brackets.

2. It is not true that the U.S. today has fallen behind the Soviets in strategic weaponry but rather "can retain great confidence in its retaliatory capabilities against the Soviet Union throughout the 1980s." There is cause for worry in the Soviets' rapid improvement of their nuclear position relative to the U.S., although the various proposed expenditures promise to more than offset Soviet gains in a few years. Finally, all conclusions about the sufficiency of American forces rest not just on data about weapons but on value judgments about the uses of nuclear forces in carrying out a foreign policy.

3. SALT has about a year's grace. That is, a wide range of options—including both new arms programs and proposals for renegotiation—could be pursued by the Reagan administration without irreversibly breaking off the SALT process. A decision to torpedo SALT, then, would not so much arise from strictly military constraints as from a *political* judgment about the implacable will of Moscow or the need to bolster the American will for confrontation.

One of the Panel's problems has to do with its very purpose, "to develop the public understanding necessary for a new and broad middle ground to support U.S. national security policy." Given the global holocaust toward which the accelerating nuclear arms race is driving us, and given the apparent paucity of ideas for escaping from this whirlpool of weapons, one might have imagined that establishing a "broad middle ground" was less of a necessity than legitimating entirely different and perhaps unorthodox proposals. The Panel's report may serve more to lubricate strained relations among defense analysts than to stir public response or new thinking.

A second problem with the Carnegie Panel's work has to do with its scope. Its first report focuses on defense spending, on the strategic balance, and on options for SALT. Nowhere in this, or in future reports, are we offered any consideration of our military posture and our national values. One gets the impression that our nuclear posture is constrained by our economy but not by our deepest beliefs. No one imagines that adding explicit consideration of the moral framework in which U.S. defense policy operates would be easy. We are a pluralistic society. And yet the Panel has worked out ways of dealing with a pluralism of sharply opposed positions in the strictly military area. Of course, a Panel that would have discussed moral constraints as well as economic, military, and diplomatic ones might have had a somewhat different composition and spoken a somewhat different language—last resort, noncombatants, and double effect, along with counterforce, circular error probable, and equivalent megatonnage.

There are significant differences between the outlook of this journal and the pacifism represented by the Berrigans or the quasi-pacifism of many liberals. For *Commonweal*, at least, the possibility that new weapons systems may be required for international stability is not ruled out *a priori*. We do not consider the balance of forces in Europe a non-problem, or think that debates over the draft or access to Persian Gulf energy sources are nothing more than signs of resurgent militarism, adequately disposed of by phrases about "dying for Exxon." Nonetheless it should be known that the changing attitudes about nuclear war are anathema to non-pacifist as well as pacifist morality. For many traditonal Christian thinkers, the old deterrent strategy barely made it under the wire. Thus Cardinal Krol, in endorsing SALT, rejected the idea that such disarmament be the occasion for new military expenditures and emphasized that moral toleration of the *existing* balance of terror rested only on the grounds that it was a temporary condition leading to real disarmament. In fact, SALT was "sold" by linking it to new arms spending; the disarmament process itself has now come to a virtual standstill; and nuclear strategy has slid much further toward preparation for actual use of nuclear weapons.

The right-to-life movement resulted from the fact that a relatively elite and isolated institution, the Supreme Court, made a sweeping decision that, whatever else one might think about it, was out of keeping with the morality of a vast number of Americans. A similar process is occuring today in the area of nuclear strategy, and a similarly militant although differently focussed right-to-life movement may again be the result. It is surprising, that a blue-ribbon panel, despite its search for a "broad middle ground," despite its attention to matters of psychology and "will," should ignore the practical political dangers, let alone the moral ones, of our strategic shift.

COURTING TROUBLE

- In New York, a federal appeals court ruled that voluntary student prayer meetings on school property outside of school hours violated the separation of church and state.
- In Sioux Falls, South Dakota, a group of residents sued to have Christmas carols banned from public schools. They were supported by the ACLU, but not, however, by the Supreme Court, which agreed that Christmas carols "have achieved a cultural significance" justifying their presence in the schools.
- On the other hand, the Supreme Court struck down a Kentucky state law requiring the posting of the Ten Commandments—as "the fundamental legal code of Western civilization"—in every public school classroom.
- In Louisiana, a federal judge upheld a law allowing school boards to institute prayers for students whose parents signed consent forms, while providing a "silent meditation" period for other students.
- In Minnesota, the ACLU sued to prohibit prayer at a high school graduation—and the school board responded by substituting a moment of silence.
- In Tennessee, the state's Attorney General detonated a fierce controversy when—following a parent's complaint—he issued an opinion that group prayers by high school athletic teams before, during, and after games, as well as at practice,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

violated separation of church and state. At the state's championship playoffs, football coaches and players defiantly flouted the ruling.

It has been eighteen years since the Supreme Court ruled that mandatory prayers in the public schools were unconstitutional. That decision, however unpopular, was a sound one; yet obviously it left numerous issues unresolved. Does the First Amendment really require the systematic exclusion of all religious symbol and activity from "public space"? Are religious groups, no matter how voluntary, denied an access to school facilities available to the Junior Achievement club and the Young Republicans? At what point, on the other hand, does the association of religion and public authority become an "establishment," offending the rights of both non-believers and believers who feel their own religious convictions are of a different sort?

These questions have no brief answer, but we can offer two modest suggestions. The first is that neither faith nor civic virtue are well served by the "official religion" or its vague surrogates ("silent meditation") that depend upon practices enforced by law or peer pressure. The second is that the courts and the Constitution cannot settle everything. In between guaranteeing "free exercise" and prohibiting "establishment," there is a gray area that should be left to the discretion of local elected officials, and that will inevitably vary according to local sentiments and sensitivities. Thus in the very first case mentioned, the court went too far in finding the mere use of school buildings by voluntary student prayer groups equivalent to the state's "imprimatur on a particular religious creed." On the other hand, the denial of the school buildings for such groups does not strike us an infringement of free exercise of religion, as the Catholic League for Religious and Civil Rights maintained. The local officials should have some leeway to reflect local judgments. It never satisfies the militants in these disputes; but democracy, after all, is often a matter of small adjustments.

Dorothy Day Memorial Mass
Monday, Jan. 26, 6:15 P.M.; St. Patrick's Cathedral, N.Y.C.
Celebrant and Homilist: Terence Cardinal Cooke
Tribute: Msgr. George G. Higgins

Of several minds: *Thomas Powers*

AFTER THE BOMBS

WHERE THE IMAGINATION FALTERS

FIVE YEARS AGO the National Academy of Sciences published a long, interesting, technically detailed study which is well-described by its title: *Long Term Worldwide Effects of Multiple Nuclear Weapons Detonations*. This is a book which demands to be read slowly, especially by scientific laymen. It concludes the effects would be grim, of course, but not apocalyptic. Senator Richard Russell once said that if mankind had to start over, he hoped the new Adam would be an American. He was exaggerating. The planet would not be rendered lifeless by a general war, nor even the northern hemisphere where most of the warheads could be expected to detonate. In short, there would be a postwar world. People would survive in numbers to reflect on the past and plan for the future. Much of the infrastructure of industrial civilization would survive too. The land mass of North America would be organized into one or more nation states, just as it is now. This would also be the case in Eurasia. What would be the defense policies of these states?

Last summer I asked this question of a couple of academic defense specialists while we were eating healthy lunches in a salad bar in Cambridge. Lettuce, bean sprouts, endive, watercress, chick peas, a dozen kinds of relish, the works. It is a curious fact that gloomy subjects can actually enhance the appetite. They didn't know the answer. I didn't either. One of them, a young physicist who had been prodded into defense policy by knowledge of what bombs do, said he found such a war unthinkable, his imagination could not carry him beyond the outbreak of hostilities. "My mind just stops there," he said. His study of the subject had convinced him it just *can't* happen. Not in the sense that objects can't fall up, spring can't follow summer, two and two can't equal five, a man can't breathe underwater, but in the sense that a father can't kill his own child.

But of course a father can kill his own child. A free hour in the morning and a subscription to the *New York Times* are all we need to know that distressing things happen with appalling frequency in this world. A nuclear war might happen too. There is no question we have been preparing for one at great expense over the last thirty-five years, and we are about to embark upon a whole new round of weapons-building to ensure the Russians know we can respond in kind to anything they might choose to throw our way.

The progress of arms has a glacial quality to it, not in terms of speed—the building has been quite brisk, considered over the long haul—but in terms of fateful inexorability. It is hard to think of a year which has not left us with better, more numerous, more powerful, more accurate arms. But theories for their use come in fits and starts. The first nuclear weapons were a kind of mighty hammer, vast in power but hard to aim accurately. Now missiles can be dropped right down into Yankee Stadium from the other side of the planet. The defense professionals coming to power with President Reagan have a new theory that war can best be

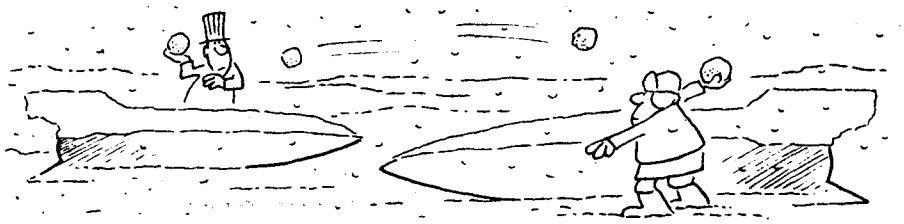
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prevented by a demonstrable capacity to fight one to the finish if it should occur. Perhaps they are right. One thing is certain: the new theory demands a lot of new hardware, and it is going to be expensive.

It is not war we shall be talking about over the next year or two, but the cost of weapons—things like a new manned bomber, a superaccurate new land-based missile which can be hidden from Russian surprise attack, the revival of plans for an anti-ballistic missile system. President Kennedy arrived in Washington with a similar program for beefing up U.S. strategic weaponry in 1961, and in short order doubled the defense budget. We can expect the same again. Reagan has promised to compensate for these new expenditures by cuts in other federal programs, but odds are this will prove hard to do, as it always has in the past. If deficits in federal spending have anything to do with inflation, the combination of tax cuts and new arms spending in Reagan's program is going to mean a lot of inflation. But that is a side issue.

The real issue, as always, is war. This is hard to think about clearly. In Washington people don't think about war, but about defense. From one point of view the difference between defense and war is four letters, but in Washington defense means deciding how much to spend on what. Such severely practical thinking never looks much further into the future than next year's budget. Intelligence projections of Soviet military capacity ten years down the road are considered to be on the furthermost horizon of the human capacity to see into the future; and indeed, those projections have often been wrong. Responsibility has a foreshortening effect; the effort to decide what to *do* seems to put all but convinced pacifists firmly in the camp of the weapons-builders. Some like one system, some another. So long as the other side is building weapons—and it is—we have got to respond somehow. Thus the argument goes.

But there is another possible approach to these matters. If one simply refuses the whole question of what to do, in the manner of a horse refusing a jump, then the pattern of the last thirty-five years takes on a certain clarity. It looks like one



of preparation for war to me. But maybe I'm wrong. For the sake of argument alone, then, let's assume for the moment such a war has taken place, that the destruction and loss of life have been extensive but not universal, and that the shooting has now stopped. What can we say about the geopolitical facts of life in the postwar world? I can think of six things which are likely.

(1) Neither the United States nor the Soviet Union would have the capacity to occupy the other side. Decisive wars tend to end with the collapse of one belligerent. In the final stages the loser's army disintegrates, surrenders in chunks, runs out of munitions as transportation breaks down, or just melts away. This enables the victor to dictate a peace. At the end of both World Wars the Allies had more than strength enough to deal with Germany as they liked. A major nuclear war would bleed both sides white, not necessarily in exactly equal measure, but more than enough to rule out the possibility of the huge logistical effort involved in occupying a continental power at the far side of an ocean. It is occupation of that sort—not battle—which completes destruction of an enemy's military capacity. This is what is meant—or what ought to be meant—when it is said that in nuclear war there can be no winners. As a practical matter each of the two sides would be in control of its own recovery.

(2) The shooting would stop before either side had fired off everything in its nuclear inventory. A kind of Zeno's paradox would probably be in effect. It is accepted military practice always to hold something in reserve, which suggests that no salvo would use more than half or at most three-quarters of what was available. The war might drag on for months or even years, but something would always be left. The Russian and American economies might be reduced to a nineteenth century scale by the fighting, but a certain number of twentieth century weapons would remain. As a result, each side would continue to threaten the other, thus establishing an important psychological link to strategic thinking in the pre-war world. The scale of confrontation would have changed, but not its nature.

(3) Of all the institutions which make up American society, the one best organized to survive both the war itself and the stress, danger, and privation of the postwar world would probably be the military. The creation of a new central authority would depend heavily on military communications and transportation, and no other institution would have the strength to enforce the harsh measures necessary to suppress looters and allocate scarce resources in a time of possible plague, cold, and famine. The military would inevitably become the locus of order. It is even possible that the military would itself run the country for a time.

But whatever domestic political arrangements emerged in the postwar world, it is hard to imagine that the influence of the military—and of military approaches to geopolitical problems—would be less than they are now, which is very great. In the Soviet Union the Communist party, an almost equally self-contained institution, would probably survive along with the military. If this is true, the very elements on both sides which tended to be most suspicious of each other before the war, would probably find their postwar roles actually enhanced, however disastrous the war itself might be.

(4) No one would know how the war began. If it emerged from an international crisis, as seems likely, the general events preceding the outbreak of hostilities would be known, but the precise moment and reasons it turned nuclear would be obscure. The reason for this is that the White House, the Pentagon, the CIA, the National Security Agency which monitors broadcasts, the headquarters of the Strategic Air Command in Omaha, and other sites which the milit-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ary refers to as "nodes" of communications, command, control, and intelligence (sometimes written in the literature as "C3I") would all be prime targets in a major nuclear war. The same would be true in Russia. The blame for a nuclear war would rest most heavily on the side which first resorted to nuclear weapons. Not knowing with any certainty who that was — since those responsible would be mostly dead, and the records mostly destroyed — both sides would be at liberty to blame the other for the disaster. Perhaps this is a small point.

(5) A nuclear war would give the United States and Russia their first real cause for mutual hatred. As nations we are already quite hostile despite the fact we have never really damaged or injured each other. The damage and injury of a nuclear war would of course be on a heroic scale, the sort of thing which sinks deep as myth into the popular mind, and stays there. Hatred isn't the only thing responsible for hostility between nations, but it certainly helps. It is the same with suspicion.

Anxiety about nuclear war at the moment is like a low-grade fever—a persistent, troubling, half-conscious mix of fear and worry which is rarely articulated. Most people, and especially those professionally involved in major questions of defense, don't really believe war is likely, or that it would slip out of control. This time, they seem to think, everyone will come to his senses at the very latest by September 1914. An actual war would naturally change all that. In a postwar world both sides would have substantial cause for hatred, and would know, not merely suspect, that the other was morally capable of assault on a genocidal scale. Relations now conducted in a spirit of wary but hopeful caution would be—if they resumed at all—cold and bitter, touched by violent antipathy, and very likely marked by a heartfelt desire for the other's annihilation, if it could only be encompassed.

(6) Both sides would have only the sketchiest knowledge of the military, economic, and political conditions of the other. It is tough enough to find out what the Soviets are up to now, when normal commercial and diplomatic relations provide broad general knowledge, which is backed up by elaborate (but vulnerable) means of technical surveillance. All such facilities would be early targets in a general war, leaving both sides in a great postwar dark. The two sides *might* retain some knowledge of what they had fired at, but at best could only guess at the results.

In a postwar world there would be no way of knowing whether the other side was worse off, about the same, or even—horror of horrors—relatively unscathed. Perhaps the Tallinn line really was an ABM system, and it worked. Perhaps their civil defense efforts were even more effective than we'd feared. Perhaps our own missiles weren't as accurate as we'd hoped. Perhaps the attrition rate of our bombers and cruise missiles was really ninety-five percent, instead of just thirty or forty. There would be no way for us to know, and, severely damaged, fearing a resumption of the war, we would probably do what we have always done in the past where exact knowledge was lacking—assume the worst.

What do these conjectures add up to? The picture strikes me as a gloomy one: no winner, at least some strategic weapons retained by both sides, an enhanced or even preeminent role for the military, a tendency to blame the other side for the disaster, real cause for hatred and suspicion, less knowledge than ever of what the other side was planning or doing. It is difficult to avoid the conclusion that the most probable result of a general nuclear war would be a race to recover economic and military strength in order to be ready for a second general nuclear war.

But of course this is all purely speculative.

THOMAS POWERS

Of several minds: *John Garvey*

KING OF PRUSSIA EIGHT

EXTREMISM IN THE DEFENSE OF SANITY

WHEN THE ARMS race is mentioned most of us know what it means, or think we do, and we also believe that there is something inevitable about it. It has a momentum all its own, it is part of our landscape, and like the facts of weather or natural death it is out of our hands. Even the term "arms race" is ear-numbing, like "spiraling inflation" or any of the other verbal tokens which make us think we know what we are hearing and talking about. With a phrase like "arms race" we make horror a part of ordinary conversation, which is one way of burying fear and hopelessness.

Our hopelessness is based on a reasonable perception which is as dark as anything human beings have ever had to face. The fact is that we have never developed a technology which we have not used, unless it was supplanted by something more effective; and there is only one way to test a technology's efficacy: its use in a real situation.

For a while the arms build-up was defended on the grounds that the horrible nature of the weapons which would be called into use during a nuclear conflict made the idea of nuclear conflict unthinkable. This is certainly a naive hope, if hope is what it can be called, in the century of death camps and Hiroshima. But naiveté has been replaced recently by weapons designed for accurate targeting and by serious talk of a winnable nuclear war. There are many scientists who argue, against a prevailing wind, that any nuclear war, no matter how limited, will have permanent and disastrous genetic and environmental effects. Unfortunately, there is only one way to find out if they are right.

The belief that war is suicidal madness in a nuclear age is not confined to radicals: the conservative Cardinal Ottaviani, among others, accepted it as fact. The world really does face horrors we are not yet capable of imagining, and our

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

leaders are taking us to the place where we will meet them.

Political leaders are concerned with political strength and political survival, not wisdom. Where they make any movement at all towards arms control they are not interested in the total abolition of the world-destroying threat modern weaponry has made real (because this, after all, has some political value), but rather with its "reasonable" limitation, seen as a monitored growth and refinement. For this reason several peace groups have refused to endorse SALT—not because they want to see it defeated by hawks, but because they know that the people who have brought us to this pass are not at all likely to get us out of it. In a nuclear era, arms limitation is not enough to keep us from self-destruction.

It is in this context of unwise and self-interested leadership, and widespread numbed hopelessness, that we must understand the actions of eight people last September in King of Prussia, Pennsylvania. They were arrested for doing what damage they could do with hammers to parts of the missiles General Electric manufactures for the U.S. government. Because they did not at that time succeed in turning some of our most lethal missiles into plowshares this was seen by many as a futile gesture. A couple of the participants were well-known: the presence of Daniel and Philip Berrigan led to some comments about nostalgia for the days of the anti-war movement (as if this were no more than a fad, something like a panty-raid); the crazies were at it again, seeking publicity.

Publicity for what? We hurry by that one, and ignore the daily boredom that jail means, and the fact that these people face jail, knowing its crushing routine better than most of us do. Publicity of a sort is involved; bringing a buried dread to public consciousness is a form of publicity. What they did does indeed seem futile, since at this point in human history it is certainly easier to manufacture a missile than it is to stop the manufacture of one. Mark Hatfield was the only U.S. senator to vote against a recent defense appropriations bill—the only person in the Senate who saw our direction as

dangerous, and so he did the one thing he could do: he voted against the grease which makes it all move. We are surrounded by people who think the GE protesters crazy, Hatfield unrealistic, and those who oppose the arms race naive.

But remembering Thomas Merton's point that it is not madmen, but sane men, who will push the button which will begin the end for the world, we should look at what the sanity of our leaders has brought us. The leaders who believe that you can develop nuclear weapons to finer and finer degrees of sophistication without ever using them, or who believe that the technology of germ warfare is acceptable, are sane, no doubt, and I'm sure they could pass all sorts of tests proving the point.

The problem here is not one of sanity. It involves categories more profound than our clinical ones, and more ancient. To accept inevitable death is wisdom. To court self-destruction, to dance with its possibility, to assume that you are too clever to get tangled up with death, is *hubris*. It is the arrogance that built the tower of Babel. We assume that we are wise enough to control our destiny. This wisdom in our time has given us death camps. We are in control; we know what we are doing; and when we end buried neck deep in corpses and gagging on the blood of innocents, then it was all a mistake, a matter of miscalculation—nothing basically wrong, of course, just a wrong turn, a blur on the road map.

If GE and the government are sane, if in fact we will be protected by building our way toward the possibility of nuclear war, if nuclear war is an acceptable risk (which means that we are willing to trust the people who rule us to bequeath to our children a world fashioned by nuclear war, because that will become the ruling reality when it happens), then the resisters are crazy. But if things are as bad as they say they are, if we really must not do what we are doing because it is—such an ancient couple of words!—absolutely evil, then the resisters are right to try to call attention, any way they can, to our peril. If they are crazy, they have been driven crazy by a truth.

Himmler once told a group of SS leaders, "Most of you know what it means to have one hundred corpses lying side by side, or five hundred or one thousand. To have endured this and to have remained decent men in the process—except for exceptions caused by human weakness—this has made us hard as nails."

We are preparing for many more than a thousand corpses. We build up our weapons supply to counter the potential of the other side, matching them in destructive power where we cannot overtake them, as they go through precisely the same process. We do this because we believe there is no real alternative to holding the whole human race hostage. Is there nothing that is not permitted in the effort to hold on to power? What about the possibility of making all their children sterile, or aborting them in the womb to prevent future armies? We are being moved, leaders and followers alike, sleepwalking, sure of a strange dream, confident that—like Himmler—we can remain decent as we make the way smooth for a final fire. Our passive acceptance of this situation and our willingness to allow the world's leaders to proceed as they are, with no sign of outrage from us, is more dangerous than any weapon.

The gestures of the GE demonstrators are futile, like the gestures of the early abolitionists, considered crazy by more realistic citizens who knew that slavery was inevitable, or the futility of Gandhi's disciples, who raked in salt from the sea—a wonderful sign: because it showed that salt comes from the sea, and not from Caesar. There is hope in any gesture which is made in the belief that evil is not necessarily inevitable, and that there is still some sense in trying to wake us up.

JOHN GARVEY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

'What is shaping my theology'

In the years since Vatican II, theological thought has been marked by a wide, some might even say a dizzying, variety of concerns and approaches. These, in turn, have sprung from the needs of believers and the experience of theologians. To get some idea of the many directions theology is taking today, and of why theologians find these various concerns and approaches so compelling, *Commonweal* addressed the following questions to a range of distinguished theological scholars:

> What single event or idea—whether cultural, political, or ecclesiastical; whether personal or public—has most affected your theological work in the years since Vatican II? How do you see this influence shaping your future work?

PASTORAL EFFECTIVENESS

Mònika K. Hellwig A professor of theology at Georgetown University, Monika K. Hellwig is the author of *What Are the Theologians Saying?*, *The Christian Creeds*, *The Meaning of the Sacraments*, *Tradition: The Catholic Story Today* (all published by Pflaum), as well as *The Eucharist and the Hunger of the World*, *Death and Christian Hope* and the forthcoming *Understanding Catholicism* (all published by Paulist Press).

ONE ENCOUNTER with one person has probably shaped my perception of the theologian's task more than any other since Vatican II. It was brief, almost casual, more or less by chance. But it came at an auspicious moment and it came at the intersection of two currents of concern.

In the late sixties "freedom" was the rallying cry. It was perceived by the student generation of the time in terms of oppressive social structures. The economic and political self-interest and manipulation by the powerful which sent the powerless to the war in Vietnam to kill and be killed was seen as the manifestation of a very sick society. Liberation seemed to be synonymous with anarchy in the minds of many students in those days. At the same time, "freedom" was a key idea for liberal intellectuals of the older generation. For them it encompassed some convictions about democracy, civil rights, human dignity, and equality. More centrally, however, it seemed to express the insights and yearnings of the existentialist movement. It was based on the discovery of the depth and apparent boundlessness of human self-determination and human loneliness, on the vertiginous sense of human existence in a vast, uncharted void.

In this context I had been newly hired in the Theology Department at Georgetown University and was asked what I would like to teach in an elective slot that was open. I replied that I would like to teach a course in soteriology attempting to evaluate the current perceptions of freedom in terms of the Christian understanding of redemption. I thought it would attract an enrollment that would justify its place as an elective if we called it "Theology of Freedom." It did. It also proved to be curiously difficult to teach, given those troubled times, as witnessed by such petulant questions as, "Why a final exam if this is supposed to be Theology of Freedom? Why aren't we discussing Timothy Leary and psychedelics? How come you lecture? Why don't we just rap a bit? How can you give me that sort of grade when this is how I sincerely feel about it?"

As a welcome interruption to these preoccupations, there came to my office one day in 1969 two staff members of a small research and development corporation with an urgent and enthusiastic request. Though usually occupied in economic development projects, the staff members, some of whom were devout Catholics, had found funding for a more broadly conceived series of workshops for Latin American clergy. These were to explore the possible leadership roles of the clergy in economic development and social change. There

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

were, of course, many aspects to this—the need for the clergy to understand something of the dynamics of economic and social change, the importance of knowing the history and being able to analyze the present situation with its local and larger patterns of interdependence, and training in perceptiveness to appropriate and use well the culturally conditioned social and psychological leadership potential of the priesthood in the Latin American societies.

What I was asked to do was to think out and present to the organizers and to successive groups of workshop participants a coherent theological account of the "what," "why," and "how" of priestly concern in economic development and social change. The question of "whether" was not included in the mandate, nor did it occur to me then or since that it should have been. I believe it was because I was teaching the course, Theology of Freedom, that the two staff members knocked on my door rather than anyone else's, though they may possibly have known that I had worked for the Better World Movement in Rome during the Council years as part of a team engaged in retreats for priests and bishops as well as mixed retreats for people of all states in life. In any case, I accepted and became involved in the planning, conduct, and subsequent analysis of a series of such workshops. I was profoundly affected by them. They took me through a series of intellectual and personal conversions and introduced me to liberation theology in the making.

In this context I met many heroic priests as well as a scattering of Protestant ministers and lay men and women both Catholic and Protestant worthy of the deepest admiration for their courage and steady clarity of purpose in situations of terrorism, active persecution, interrogations under torture, and the pervasive threat of violent death. There was one encounter which was decisive for me, with a Cuban Jesuit. I will not name him because I do not know what he is doing now and whether anonymity is important. When I met him he had to flee for his life from several Latin American countries and from successive regimes in them. He was a rugged man, very unassuming, of childlike simplicity and, to judge from his history, a man of quite extraordinary courage and generosity. He told, very simply, the radicalizing events that had precipitated the crucial conversion in his life, and the path he then followed in attempting to rouse an active and responsible Christian consciousness among the peasants and the really poor by means of men's weekend retreats.

This Jesuit who was being hunted down, directing retreats for peasants in hiding places, without benefits of current books and periodicals and exchange with colleagues, explained how he presented the Christian vision and commitment. I was startled by the combination of creativity and loyalty to the tradition. I was even more startled when he said to me later, "You teach theology? Well, I admire you because I never could make any sense whatever of that stuff; my whole seminary experience was one long misery; I never could begin to understand what they were talking about or why." At that moment two important currents joined irrevocably in my mind and in my life. The poor who are waiting for the good news are those who do not hear it because humanly inflicted suffering and deprivation seem to cancel it, but also those who do not hear it because it is wrapped up in alien vocabulary and esoteric modes of thought and expression.

From that moment I knew that anything in theology that does not authentically serve the pastoral needs of ordinary priests and ordinary believers is as trivial and dishonest as the money changers in the temple. I began to look and realize how much almost all the men in these workshops, almost all the missionaries to whom I had lectured, almost all the priests at the Better World Retreats, almost all the clergy I had ever known, had had to draw their effective theology from sources other than what has been taught them as theology in the strict sense. I asked myself why. I asked myself where they did draw their inspiration, and why it worked out so well with the Cuban Jesuit and so disastrously ill with some of the others. I set myself to work out a model that would offer a pastorally effective theology out of the traditional resources, determined to do what would serve the ordinary believer whether or not any of it was ever reviewed in learned journals, whether or not any of it got me tenure or promotion in my academic position. (By the broadmindedness of my Georgetown colleagues, it did anyway.) I expect to spend the rest of my productive years continuing the effort.

In very general terms, the model I attempt is the following. I take a doctrine and try to uncover what is the human experience of which it speaks; what is the question that arises out of that experience; what is the meaning of the stories, images, and symbols in which answers were first given in scripture and tradition; how was a systematic explanation derived from these stories, images, and symbols; by what steps and in response to which new situations and questions was the systematic explanation developed in the course of history; what phases of loss and recovery of meaning must be acknowledged in this history; what new questions arise today and what inspiration can be drawn from contemporary authors for their solution.

LIMITS OF FORMULATIONS

George MacRae A noted Biblical scholar and New Testament specialist, Father George MacRae, S.J., is the Charles Chauncey Stillman Professor of Roman Catholic Theological Studies at Harvard Divinity School.

DURING VATICAN II I was engaged in doctoral research at the University of Cambridge in the field of New Testament and the history of religion in the Greco-Roman world. I had been trained in modern, i.e., post-*Divino Afflante Spiritu*, biblical criticism, and the turbulent history of the Council's "Dogmatic Constitution on Divine Revelation," from the first session of the Council until the last, was a matter of deep personal concern to me. It was a test of whether it would be possible to continue to pursue a vocation of biblical interpretation in the service of the church, making full use of the tools of criticism, the value of which was imposed on the discipline by the sheer weight of modernity. One might have

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thought that *Divino Afflante Spiritu* (1943) had long since resolved the issue, but it was clear in the years immediately preceding the Council that it hadn't. Attacks on historical-critical interpretation, often from high places, were reflected in the initial draft of the Constitution and were overcome only by the slow educative process that took place in and around the Council itself. The document that finally won virtually unanimous acceptance, *Dei Verbum*, is scarcely a model of theological clarity, for it bears the scars of many a compromise. It is not the best of the conciliar documents from any point of view, but it seemed to me then, and in the intervening years it has increasingly seemed to be the case, that this document was the most important statement of the Council for the future of theology.

Thus, what has most influenced my theological thinking, and doubtless that of many others, in the post-conciliar years is not a single event but a gradual realization of the implications of the church's acceptance of historical-critical interpretation. It is not just a matter of being able to pursue exegesis with a clear conscience and a measure of intellectual integrity, although that is not unimportant. The attempt to do so in the past century has sometimes been at great cost, leaving some notable bodies on the field of battle. Rather it is a question of the theological enterprise itself. In biblical interpretation the historical-critical method leads most immediately to the conclusion that the affirmations of the Bible are in varying ways conditioned by the limitations of time, culture, human understanding, literary expression, and all the factors that make up what is called the historical relativity of the various biblical books. Catholic theology, it seemed to me, could live with the historical relativity of the Bible, despite the resistance of the church in the anti-Modernist period, because of its prevailing confidence in the authority of tradition. What it was slow to realize, however, is that the acceptance of such a conclusion in biblical interpretation inevitably would involve the extension of it to all dogmatic formulations as well. This extension has been recognized, albeit hesitantly, in the Vatican document of 1973 *Mysterium Ecclesiae*, and Catholic theology now must deal with historical-critical interpretation of "tradition" as well as Scripture.

This important development has numerous consequences for the whole enterprise of theology which affect my work and will continue to do so. For one thing, it means that the discipline of biblical interpretation is no longer marginal, or preparatory, or "auxiliary" to theology but is an integral part of it, sharing with theology not only its findings but its methods. The "biblical theologian" has the possibility of being not just an antiquarian but a theologian *tout court*. And he shares the task of building a Catholic theology for our time, an urgent task now that a particular scholastic theology has been relegated to history. What is essentially different now in the age-old enterprise of creating theology anew is that theologians are conscious of the newness of their methods and of the relativity of the older formulations. This awareness results in a sort of awesome freedom for the theologian, not freedom from any restraint on the part of tradition or the magisterium, but freedom to follow the search for meaning unhindered by literalism or historicism. It is not necessarily a comfortable freedom, for it must reckon with the consequences of a loss of the familiar absolutes in theological reflection. The challenge to formulate the basis and content of faith cannot take refuge in clinging to ancient formulas but must continually reformulate in conscious awareness of the limits of its own formulations. That is what it means to be human, even before God. I find the prospect exciting and hope that it will be the nucleus of my own theological work in the future.

GRACE & DISLOCATION

Robert McAfee Brown Professor of theology and ethics at the Pacific School of Religion in California, Robert McAfee Brown is the author of *Theology in a New Key* and *Creative Dislocation* (Abingdon), among others.

IN THE ORNERY FASHION of a stubborn Protestant, I must redefine the question. I need to refer to *two* events rather than one, since neither one by itself gives sufficient indication of the tensions within which I am working. The ideas/events (plural) shaping my theological future are (a) Latin American liberation concerns, and (b) the impact of the Holocaust. By reporting episodes illustrative of each of these, I can also insinuate a third factor in my own theological shaping — (c) narrative or story as a mode of theological communication. I reported these two episodes in a recent book (*Creative Dislocation–The Movement of Grace*, Abingdon) and repeat them here since they can hardly be condensed further.

A South American airport departure lounge. Many soldiers throughout the airport, guns on the ready. Standard operating procedure. The letters we are taking to Costa Rica for friends who did not dare put them in the mail are safe in a large brown envelope deep within the suitcase I am carrying. We have decided not to put them in the checked luggage since it may be opened without our knowledge; nor do I want them on my person in case there is a physical check. We make it through customs, breathing unaccustomed sighs of relief.

But tonight there is one more checkpoint than usual. Relief turns to surprise.

The suitcase is opened, the large brown envelope extracted. Surprise turns to fear.

The large brown envelope is opened. Fear turns to terror.

The letters themselves are extracted. What is there to feel beyond terror? If the letters are opened, my friends are dead and I have betrayed them.

After a moment the inspector shrugs, puts the letters back in the large brown envelope, and returns the large brown envelope to the suitcase. He had been looking for dope. He makes that most infinitely beautiful of all human gestures, an upraised thumb, which means "okay."

I rejoin my wife, whose pounding heart during this brief, interminable episode, has been reverberating throughout the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

entire airport complex. "Jesus Christ!" I breathe to her as I sit down. I'm not sure yet whether it was a prayer or a curse.

For twenty-four seconds of one early morning, we experience the reality with which our sisters and brothers in Latin America live during the twenty-four hours of every single day and every single night.

The roof of the crematorium of Birkenau, the deathcamp of Auschwitz. We are standing on ruins the Germans tried (unsuccessfully) to obliterate, to hide evidence that six million Jews had been shot and gassed and burned in such places, solely because they were Jews. I reflect: if Golgotha revealed the scene of God-forsakenness of one Jew, Birkenau multiplies that anguish at least three and a half million times. For the rest of my life, this crematorium will represent the most powerful case against God, the spot where one could — with justice — denounce, deny, or (worst of all) ignore God, the God who was silent.

Of what use are words at such a time? So many cried out to God at this spot and were not heard. Human silence today seems the only appropriate response to divine silence yesterday.

We remain silent. Our silence is deafening.

And then it comes — first from the lips of one man, Elie Wiesel (standing in the camp where thirty-five years earlier his life and family and faith were destroyed), and then in a mounting chorus from others, mostly Jews, the great affirmation: *Shema Yisroel, Adonai Elohenu, Adonai echod*, Hear O Israel, the Lord our God, the Lord is One.

At the place where the name of God could be agonizingly denied, the name of God is agonizingly affirmed — by those with most reason to deny. I share in the tension between my impulse to deny and their decision to affirm.

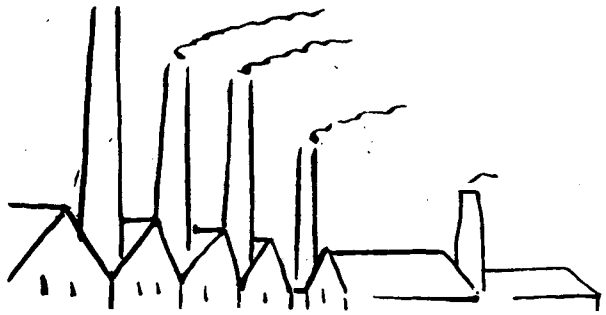
Because of having stood *at Birkenau*, it is now impossible for me to affirm God in the ways I did before.

Because of having stood at Birkenau *with them*, it is now possible for me to affirm God in ways I never did before.

ENGAGEMENT BUT NO SECURITY

Michael Novak Theologian and syndicated columnist, Michael Novak is Resident Scholar at the American Enterprise Institute in Washington, D.C. He is the author of a "theology of democratic capitalism," to be published by Simon & Schuster in the Fall of 1981.

THEOLOGICALLY, the most significant event of my life, in retrospect, may have been the murder of my younger brother Dick, a priest of twenty-seven, in Dacca, then East Pakistan, in 1964. Some young river pirates, boys only, assaulted him as he pushed his bicycle from a ferry, plunged a knife in his chest, hoped that the body would be lost among the thousands killed in the Moslem-Hindu riots of that time. Something in me died with him, a certain unreality of sorts. The absurdity, the unfairness, the harshness of reality ceased being theoretical. Perhaps what I later described as *The Experience of Nothingness* grew from reflections not so much on the event but on the sort of real world in which such events are common. If there has ever been a century more savage than ours, its dates elude me.



Perhaps what especially struck me is that Dick was studying Arabic and Islam, on the grounds that, of all great religions, Islam was so little known to Christian intellect. His instincts were rare, his work promising. I learned that death has its own hour, plans are futile, one must do what one must — and, in a way, quite as coldly as reality itself is cold. Since 1964, death has been my companion and I am sometimes surprised that I have had time for this work and that, while new days keep being given.

Theologically, I have always written from engagement in action. This commitment carries with it the expectation of making many errors of practical judgment, many misreadings of reality, many unavoidable changes of mind. I was determined not to yield my destiny into the hands of one political faith. The judgment of God may come for me, as for my brother, suddenly..

In college, I used to read a big novel of Dostoevsky's during every Passion Week. One lesson he taught me (best of all in *The Idiot*) is that the people, while not always wise, are wiser than the intellectuals. Little in life is less trustworthy than what leaders in the world of ideas at any one time find enlightened, sophisticated, and virtuous. Thus, one proposition of "liberation theology" that I do admire (mostly I find it a justification for socialist tyranny) is the principle that theological reflection should begin in engagement with the common sense of the people. During the congressional elections of 1970, I seized the opportunity to travel to some thirty-nine states and into many neighborhoods and communities. Comparing the actual American people to the vision of America cherished in the literary culture I then took part in, I was subverted. I came to think there was more health in the people than in their literary elites, including me.

There were many other vivid experiences too rich to mention in so short a space. The experience of a "total community" on the left at Old Westbury; the experience of watching the effects in Indochina of opposition to American involvement; the experience of hostility from the left as I began to criticize the left as I had earlier criticized the right; the experience of the presidential campaigns of 1972 and 1976; the experience of seeing life again through the eyes of three growing children—cumulatively, all these have forced me to rethink my earlier education.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Consider the two polar concepts in the intellectual life of our time, "socialism" and "capitalism." I began the 1970s thinking that socialism is probably the most beautiful ideal available to thinking persons. Then—watching North Vietnam more closely, and Great Britain, and New York City—I began thinking that socialism (and, more mildly, statism) doesn't *work* very well, but no other idea is available. Slowly I began to think that not just the praxis but the *idea* of socialism is flawed. Losing this polar star, I was at last free to examine my hostilities against the other.

My mental universe was socialist. Freed from that tyranny, I have begun looking at the world—it now seems—far more directly. There is immense tyranny on the left, a tyranny of moral style, a tyranny of keeping one's credentials, a tyranny of cleaving to acceptable moral lines. Innuendo, shunning, ridicule, and hostility are fired at one's reputation to keep one from straying. Those who claim to speak for justice and peace recognize no moral opposition.

Life is too short for such captivity. What I have lost in the last decade is a secure place on the left. It would be nice to have a secure place. The experience of nothingness, often revived, is better.

CHALLENGE OF PLURALISM

Charles E. Curran Professor of moral theology at the Catholic University of America in Washington, D.C., Father Charles E. Curran is the author of numerous books including *Issues in Sexual and Medical Ethics* and *Ongoing Revisions in Moral Theology* (Fides/Claretian).

THE SINGLE EVENT since Vatican II that has most affected my theological work was the publication of the encyclical *Humanae Vitae* by Pope Paul VI in July 1968.

The contraception question was the foremost problem in Catholic moral theology (and probably in Catholic life) in the decade of the sixties. My own personal involvement in the issue as a moral theologian was heightened by the fact that in the spring of 1967, my contract at Catholic University was not renewed apparently because of my position on that issue. Thanks to a university-wide strike, I was given a promotion and a new contract. When, after much debate and discussion, *Humanae Vitae* was finally issued in July 1968, I acted as spokesperson for the American theologians who recognized that one could be a loyal Catholic and still disagree in theory and in practice with the conclusion of the encyclical that artificial contraception is always morally wrong. The Board of Trustees at Catholic University mandated an inquiry according to academic norms to determine if the dissenting theologians had violated our manifold responsibilities. The Faculty Board of Inquiry concluded that our declarations and actions had been responsible.

Humanae Vitae and the questions surrounding it have greatly influenced my own work as a theologian especially in terms of setting my theological agenda. First, my own reason for changing my thinking on this question came about because of contact and dialogue with many Catholic married couples during the 1960s. Their experience was a true theological source for me. Contemporary theology recognizes the importance of the experience of Christian people. Yes, there are difficulties in weighing and discerning the experience of Christian people (no theologian maintains it is merely a question of nose-counting or poll-taking), but the importance and role of this experience in the life of the church and of theology cannot be denied.

This controversy brought to the fore the question of the teaching function of the church and especially the role of the papal and episcopal teaching offices in the church. Theologians recognized that a Catholic can dissent from an authoritative, noninfallible hierarchical teaching when one discerns there are sufficient reasons for overturning the presumption in favor of the official teaching. Obviously, this recognition also occasioned the further discussion about infallibility.

Both practically and theoretically this question of dissent has continued to be a problem within Catholicism. On the practical level, the recent Synod of Bishops in Rome demonstrates the importance of this question and the growing gulf existing within the church. The hierarchical church has found it most difficult to live with dissent. On a more theoretical level, the exact relationship between the hierarchical magisterium and the role of theologians causes many tensions in the contemporary church. There will always be some tensions in this area, but the present situation contains unhealthy elements for the life of the church. Many of the problems faced by moral theology are really ecclesiological issues about the teaching functions in the church. Moral theology today bears the weight of many of the unsolved problems in ecclesiology.

I have maintained there will be a greater pluralism in Catholic life and in moral theology in the future. The challenge facing the church is to reconcile the unity of the church with this pluralism. In the past, too often the unity of the church was sought in the wrong place — on specific moral or even canonical issues such as Sunday eucharistic celebrations, no contraception, and no divorce. The unity of the church should not ultimately be found on such specific issues.

The discussion over *Humanae Vitae* helped to clarify the role of theology in the life of the church. The function of theology is not merely to apply the statements of the hierarchical magisterium but to interpret the Word of God as faithfully handed down in the church in the light of the changing realities of time and place. The relationship between the hierarchical teaching office and the theological teaching office in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

church is a complex one. I have become convinced that the church needs an independent theological voice which faithfully recognizes the role of the hierarchical teaching function.

The American university protections of academic freedom provide an adequate means to safeguard both theology and the episcopal and papal teaching office. At times, with proper consultation and deliberation, the hierarchical magisterium must speak out on theological questions involving faith and morals. However, final and juridically binding decisions in the academy must be made only by academic peers giving due weight to what is Catholic faith. Unfortunately, recent Roman regulations and the proposed new Code of Canon Law are designed to put theology under the jurisdiction of the hierarchy. In my view there is a proper sense in which the theological teaching function is dependent upon the hierarchical teaching office, but the relationship cannot be understood in terms of juridical and jurisdictional subordination. I fear that efforts by Rome to control theology will have the unhappy effect of driving Catholic theology out of Catholic institutions precisely because of the danger of unwarranted hierarchical intervention. I have tried to maintain over the years that theology can serve the church best if it has the protections afforded by American university procedures. I am obviously prejudiced, but such procedures have worked in the *Humanae Vitae* situation and can and should be allowed to be operative in all possible future situations.

The *Humanae Vitae* controversy also pointed up the need for moral theology to reconsider some basic methodological questions. I have tried in the last decade or so to develop new methodological approaches which will avoid some of the problems associated with the natural law approach of the manuals of theology. Here too I insist on the fact that there exists pluralism of methodologies compatible with Catholic faith understanding.

In reacting to the *Humanae Vitae* discussion, I have tried to avoid the danger of focusing only on this issue to the exclusion of more important aspects of the moral life and of the discipline of moral theology. Most Catholics have long made their peace

with *Humanae Vitae* one way or another. There continues to be much discussion about the whole approach of the church to sexuality, but these are not the only or the most important issues.

Above all, moral theology must deal with what discipleship requires of us in our world. There is a great danger that we of the white, north half of the world will fail to recognize the important social, political, and economic problems that our life and theory must face. In my own theology I have tried to recognize the importance not only of methodological questions but also of important social and political issues. There is a danger both for the life of the church and for the discipline of moral theology when exclusive or too much attention is paid to sexual or medical ethics.

Looking backward, I see that the *Humanae Vitae* crisis affected my theology primarily by setting up the agenda for moral theology. Looking forward, I realize that many of these same agenda items still remain.

SOCIAL SIN

Rosemary Radford Ruether

A member of the faculty at Garrett Evangelical Theological Seminary in Illinois, Rosemary Radford Ruether is the author of several books including *Faith and Fratricide: The Theological Roots of Anti-Semitism* (Seabury), *The Radical Kingdom* (Paulist-Newman) and, co-editor, with Rosemary Keller, of *Women and Religion in America: the Nineteenth Century* (Harper & Row).

IT WOULD be difficult to isolate a particular event in the last fifteen years which has shaped my theological work. Rather I would prefer to speak of an expanding mode of perception, continually fed by certain types of experiences. These experiences might be described as "negativity experiences," not primarily of a personal, but of a social nature; negativity experiences that force me to rethink the nature of the world I live in and the institutions, ecclesiastical and political, in which I participate. These negativity experiences reveal the massive and chronic contradictions between the professed ideals and commitments of institutions, such as the American government and the Roman Catholic church, and their actual, operating procedures. The theological name for this is "social sin."

Social sin seems to me to be a different kind of negativity experience from experiences of tragedy or finitude, which belong to the nature of mortal existence. Social sin, on the other hand, is fundamentally culpable. However, our moral traditions of individual "sins" do not give us a good handle for analyzing the nature of culpability for social sin. Social sin continues across generations. It is historically inherited. Individuals are socialized into roles of domination and oppression and taught that these are normal and right. Discovery that the social system of which you are a part is engaged in chronic duplicity and contradiction, then, comes as a shock and an awakening. One has to reevaluate not only the social system, but one's own life in it; not only what you have actually "done," but even more what you have accepted from it.

It is hard to say exactly when I became aware of these kinds of chronic experiences of contradiction, and, even less, why I responded to them, rather than screening them out as unconnected with myself. I grew up in a relatively privileged, patriotic, and pious family. Other than my immediate family, most of my relatives on both sides are politically conservative

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and "genteelly" chauvinist and racist. Why I have instinctively moved in a different direction through various experiences of social contradiction is something I can't explain. Perhaps it should be called "grace," since it doesn't seem readily explainable in terms of the immanent forces of my social background.

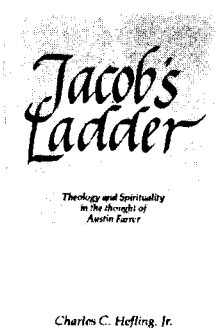
For me, a recognition of the abhorrent behavior of the Roman Catholic church preceded an awareness of the contradictions of American society. I got this, oddly enough, by reading history. I remember one of my first "shock" experiences when I was about eighteen in the medieval history class. The professor mentioned casually that the church did not oppose slavery or serfdom. In fact, it had condoned it and was itself among the last to give up the ownership of serfs. It is hard to say why this shocked me. I suppose I just assumed from my American background that slavery would be abhorrent to everyone. The Catholic church must surely have opposed it. I also sensed immediately that, if the opposite was the case, then this was a massive fact that would fundamentally reshape my whole conception of the authority of the church. A church which continually, for most of its history, accepted and justified slavery was not "infallible in morals," either in teaching or practice. Most of what I have subsequently learned about the church in the past and today has confirmed that impression!

My political awakening was somewhat later. Like many Americans it took place in the early and mid-sixties with involvement in the civil rights and peace struggles. An important "peak" experience for me was the summer I spent working for civil rights in Mississippi in 1966. Here, for the first time, I learned to look at America from the Black side; to see safety in the Black community and danger in nightriding whites or white officers of the law. In subsequent experiences, both in the American ghettos of race and poverty and in Latin America, I have deepened that experience. It is now fundamental for my theological stance. One cannot reflect correctly on our historical reality without keeping clear that knowledge of the system from the side of the oppressed.

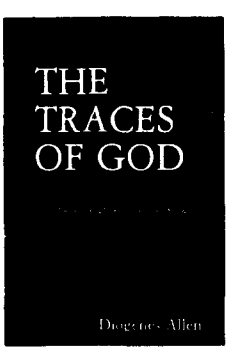
These experiences of social sin in the church and society correlated, for me, with research into the historical roots of the messianic idea in Christian origins. I became aware that the root of the idea of Christ is not that of personal and otherworldly salvation, but of social and historical salvation from the massive contradictions of collective human apostasy. This is the meaning of Jesus's crucifixion; not a deterministic "self-sacrifice" for individual "sins," but a political assassination on the cross of collective apostasy by the political and religious institutions that claim authority over our lives.

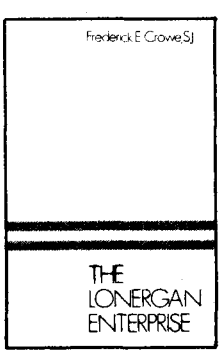
I have subsequently moved into a number of other areas; into feminism, into concerns with Latin America and with socialism. But these questions expand rather than fundamentally change the problem. It is also important to me that the stance of prophetic criticism is not one of attack on other people's religion or society, but a faithful judgment on one's own religious and social community; a calling it back to

COWLEY



JACOB'S LADDER
Theology and Spirituality in the Thought of Austin Farrer
Charles Hefling
3.95 paper
ISBN: 0-936384-01-8





THE LONERGAN ENTERPRISE
Frederick Crowe, S.J.
$5.00 paper
ISBN: 0-936384-02-6

THE TRACES OF GOD
Diogenes Allen
$5.00 paper
ISBN: 0-936384-03-4

COWLEY PUBLICATIONS 980 Memorial Drive, Cambridge, Massachusetts 02138

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

faithfulness to its own professed ideals. This seems to me to have ruled out the sectarian response of the search for the "pure" community apart from this "world." The correlation between Biblical prophetic criticism and messianic hope, on the one hand, and the contemporary experiences of social sin, on the other, has become the ongoing nexus of my theological reflection. I would expect to continue to work on explicating different pieces of that for the foreseeable future!

THE TESTS OF LOVE

James T. Burtchaell Professor of theology at the University of Notre Dame, Father James T. Burtchaell, C.S.C., is the author of *Catholic Theories of Biblical Inspiration from 1810 to the Present* (Cambridge University Press).

I OWE a most persisting theological insight to Harry McSorley, though he will not be thanking me for the telling of it. It was early in the autumn of 1968, and we had about four dozen bishops gathered quietly at Notre Dame for their annual theology seminar. Quietly, because no one had a plausible public explanation of what those men, allegedly graced with a plenitude of faith-understanding, stood to learn from theologians over whom they were placed as teachers. In virtue of departmental chairmanship I was the bishops' host. But as I had sat in that chair not yet one month, I was there as onlistener, content that my predecessor, who had planned the affair, had it all in hand.

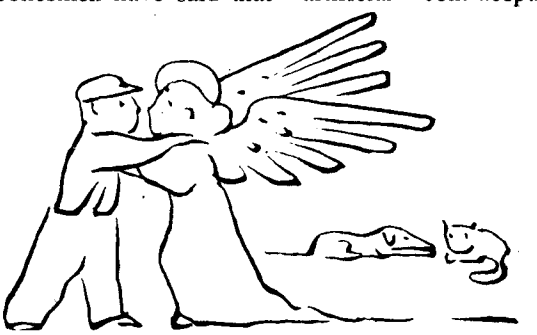
Contented, that is, until Harry McSorley from Toronto was explaining "The Salvation of the Unbeliever according to Karl Rahner." Now anything according to Karl Rahner is pretty murky, but as Harry was striving to make light shine in that particular darkness it came clear that unbelievers were to be saved by some sort of unwitting tie-up with the church. Salvation came only through Jesus; Jesus could be got at only through faith; faith was a patented part of the church's rescue apparatus; and hence those unfaithed who were fortunate enough to make it *had* to be beholden somehow, through some mystical association, to Jesus and to us, his card-carrying believers. It was the old stuff about crypto-Christians, anonymous believers, people-who-would-belong-if-only-they-got-the-call-ungarbled. The gist of it, though tortuously extended by Rahner (you tended to forget his beginning by the time you arrived, spent, at his conclusion), was familiar. Basically, a person cleaves to God by doing something religious.

At the close of Harry's talk I violated hospitality by saying in front of all the bishops that it sounded like a lot of malarkey. Unbelievers are rescued the way believers are: by emerging from their native selfishness into love, something we do by generous service of neighbors in need, and something for which our limp spirits are unready and need the quickening of God's breath, not to mention much human hoisting. Basically, we cleave to God by cleaving to one another, by doing something secular, the works of duty that transform us: diapering babies and stopping wars and keeping our heavy thumb off the shop scales. Faith of itself does not make us safe. It reveals to us the things which do. It reveals how sacred is the seemingly secular; it discloses the eternal significance of the daily services by which we are called to work out our salvation.

I owe much to that moment, and to reflections on it later. We Christians respect our elders. We hold ourselves answerable to the more durable insights our ancestors in faith left us from their graced experience. But we think that we too have the Spirit, and that we never learn what the tradition has to teach us until we can see and say it sensibly shown in our own experience. Bad theology comes when we say in ancient words what ancients told, but cannot say it as something we relearned ourselves (at their cue). Sacramental character, grace of state, original sin, papal magisterium—all that theospeak that puts the glaze on eyes in the pews—teachers tell us of their nature and worth, but one has the notion they couldn't point one out in a crowd. There is also bad theology when one construes the "signs of the times" without the interpreting wisdom which only the tradition can give. This sociospeak can put a lot of hop in an audience with talk of structural oppression and union lettuce and self-actualization, but you never learn from it why Jesus had to die.

Sound theology must close the synapse between what ancients said to us and what we have seen for ourselves. In the matter of salvation, we had heard from our forefathers closest to Jesus that he had rescued them, that faith had brought them out of estrangement into peace. Ignoring, then, the obvious sight of goats milling among sheep on both sides of the faith-fence, we concluded that God offers reconciliation only through Jesus-things: creed, sacraments, priests, and the like. If we gave as much reverence to what we have seen with our own eyes as to what the earlier disciples saw with theirs, we would perceive more wholly that Jesus-faith offers us a vision. What the vision sees is that vision alone does not save. It incites but does not accomplish what we long for: union with the Father. Faith sends us to do the works of love and to be refashioned by the doing of them. And such works lie at hand to those without faith, who often take them up with more relish and pluck than we whose faith has told us of their secret worth.

There are so many ways the synapse fails to close. At the recent Synod some bishops were cast down because so many good Catholic folk were contracepting. The church, they concluded, must more trenchantly persuade them that is wrong, for high clergy have so often said it was. But that, perhaps, does not unite past preaching with present learning. If venerable spokesmen have said that "artificial" contraception is



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

evil, then we in our time ought be able to join them in this conviction by looking mighty hard at people who do it, and by seeing that in doing it they wither, they lose love, they fade, they die. Sin is no technical foul. It is a degenerative disease. And we come to know it the same way our forebears did and recovering alcoholics do: by seeing people weaken and die from it. And if, try as we do, we cannot see or say that folk who space their children contraceptively are of withered spirit—then we must hush about its being sin, and do more learning.

Some bad theology comes from the opposite proclivity: listening only to the evidence of the present. Around our country Pre-Cana staffs are rousing young fiançés to surrender their lives in Christian jeopardy, for better or for worse, until death. Meanwhile, back at the chancery, the tribunal staffs (pastorally compassionate but unable to reconcile their practice with the past) are issuing divorces to their parents. Theirs is a solicitude that cannot account for what it does to the martyrs and the ancient orders of promise-keepers. They do not face the dilemma they cause: how can we celebrate fidelity to Jesus while shrugging off our faith towards others?

That glimpse in 1968 of theology ever ancient and ever new has meant much to me. Sound training in scripture and a busy ministry among quizzical students have fostered it, as I am pressed to do justice to the tradition by testing and saying it sensibly, and to do justice to the present by seeing through its fashions with the eyes of Jesus crucified. Thanks, Harry.

CLASSROOM & PARISH

John Shea Author of *Stories of God* and, most recently, *Stories of Faith* (Thomas More Press), Father John Shea is a Chicago priest, author, and member of the faculty of St. Mary of the Lake Seminary, Mundelein.

TO BE ABLE to name a *single* event or idea which has energized and will continue to energize my theological thinking presumes a more integrated person than the one pecking out these reflections. If there is a single feeling, it is being at the mercy of many significant events and being enticed by an entire chorus line of ideas. At this moment, the effort is more to stay afloat than to navigate a course. But two permanent themes have arisen from the twin settings in which I do most of my puzzling.

My first setting is the classroom.

I have spent a good part of the past decade and probably will spend a good part of the coming decade teaching theology. The initial questions of mastery of the material and pedagogical method have unraveled into the deeper predicament of all knowledge-merchants. How does knowledge serve love?

This question is at least double-edged. The first edge is the teacher-student relationship. Without much effort the classroom becomes a hermetically sealed world and the one who gives grades, Ming the Merciless. Knowledge is used like weighted gloves, keeping people on the ropes, rabbit-punching in the clinches. Anyone who traffics in ideas must know the sins of the mind—rationalization, self-deception,

Try Commonweal This New Year

And you will thank your foresightedness . . .

For a series of encounters with writers like Thomas Powers, Jean Bethke Elshtain, Michael Harrington, David O'Brien, George Woodcock, Abigail McCarthy, Saul Maloff, William Lee Miller, Frank Getlein, John Coleman, John Garvey, and George H. Dunne.

- **for a biweekly analysis of national and world political happenings and developments in the church.**
- **For first-hand dispatches from overseas and special issues like the present one on Contemporary Theology.**
- **For comment on books, plays, movies, the media, and cultural developments which is unequaled in any other religious publication.**
- **For an editorial stance determined to be both thoughtful and engaged, unafraid of controversy, measured but never uncommitted.**

Send for for a Trial Subscription

11 Issues for $8

For New Subscribers Only

COMMONWEAL
232 Madison Ave., New York, N.Y. 10016

Please send the next 11 issues to:

Name

Address

City, State, Zip

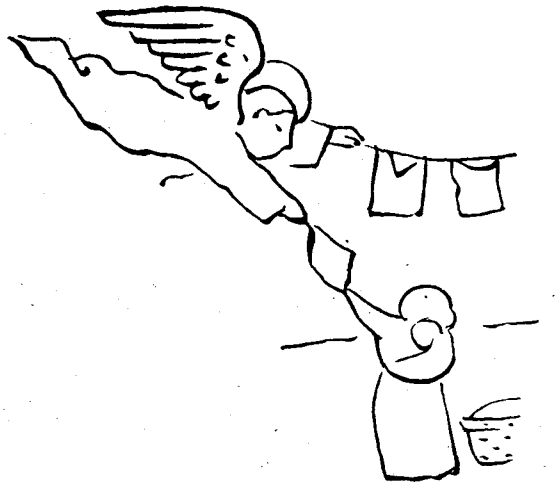
☐ I prefer a full year for $22.

1/30-81

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

prestige reinforcement, mental bullying, ridicule. The question of this second-decade teacher is how do you love students through ideas.

The second edge is the way theological thinking arises from and returns to personal and social life. One of the scarier moments of teaching is watching a freshly fashioned thought become a weapon in the mind of a student. Theological constructions quickly turn to self-justifying statements or the bolstering for pet programs. The social sciences have pointed



to the ideological mechanisms present in all thinking. In theological thinking this posturing can find its finest moment. When we relate our own self-interest to Ultimate Reality, we fabricate divine support for human folly. Unless we understand and hold in check this drive, knowledge goes off on its own and love is not served.

Whatever theology I write or talk about in the future will have this concern at its heart. It will try to gauge the impact of theological ideas on personal and social life. When the theological house is built, the question will be, "Who can live in it?" When the religious dream is articulated, the question will be, "Who wins?" Theology is one thing people do to each other. Does it promote their common well-being or subvert it?

My second setting is the local church. In a recent luncheon conversation a sociologist, armed with facts, volunteered, "Nobody is listening to theologians." One of the theologians present sighed, "You should add, 'Alas!' "

There is either a gap or a chasm, depending on what day you look, between the theological writing done in the academy and the pastoral reality of the grass-roots church. To overgeneralize, the religious sensitivity of parish people emphasizes human feeling and communicates faith in story forms. Much theological writing tends to emphasize coherent thinking and communicates faith in concepts. Although these two approaches can be complementary, they usually pass in the night.

This is the distinction, almost universally admitted in theology, between first-order expression and second-order reflection. First-order expression is the immediate casting of experience. It is the first flush language of story, image, or confession which flows from a religious encounter. Second-order reflection is the cooler activity of critiquing, exploring, and expanding these primordial faith statements. When people who write point to this distinction, they quickly follow it with a ringing defense of second-order reflection. The dangers of first-order expression—enthusiasm, naiveté, privatism—are paraded before the reader so the importance of the rest of the book (which is inevitably second-order critique) will not be diminished.

But if the church context of theology (along with the public and university contexts) is to be heeded, a complementary strategy must be engaged in. The relationship between experiences related in story forms and critical and speculative reflection must be explicitly spelled out. The danger of isolated second-order reflection is ideas without roots, coherent thinking without any adequate grounding. In other words, a full religious picture includes encounter, expression, reflection, and action. The contemporary stress on reflection and action (and vice versa) will only find a grass-roots audience when it is integrally related to encounter and expression. Christianity is a religious faith before it is a theological idea or an ethical strategy.

In the long run the larger societal events shape the course of theological reflection. In the short run the personal world has a primacy of impact. The two complexes of event and idea that I have described are not major moments either of the culture's life or of my own. They are the ongoing drudgeries, the day-in day-out settings. The classroom has pushed me into the question of how theological thinking serves human well-being. The parish has forced me to connect religious feeling with theological thought. As far as I can tell, these two concerns are not going to go away.

TIDAL MOVE TO THE RIGHT

Eugene B. Borowitz Professor of Education and Jewish Religious Thought at the New York School of Hebrew Union College-Jewish Institute of Religion, Eugene B. Borowitz is Editor of *Sh'ma*, a Jewish ethical journal. His books include *A New Jewish Theology in the Making* (Westminster), *The Masks Jews Wear* (Simon & Schuster), and, most recently, *Contemporary Christologies, a Jewish Response* (Paulist Press).

MY RESPONSE to your query arises from the context of my religious stance over the years. I grew up in liberal Judaism; I never had to break from Jewish Orthodoxy to enter it or to leave assimilation, near-Christianity, humanism, or the like to become part of it. My Jewish liberalism grew organically, nurtured beneficiently by its appealing openness to the world, its tolerance of difference and its flexibility of belief and practice.

Among liberals I have been a traditionalist, fighting with others against the mindless rationalism of some decades back which had no use for ritual, Zionism, Hebraism, ethnicity, and a God who was more than an "idea" — the God-idea frequently being the cover many alleged rationalists used for their

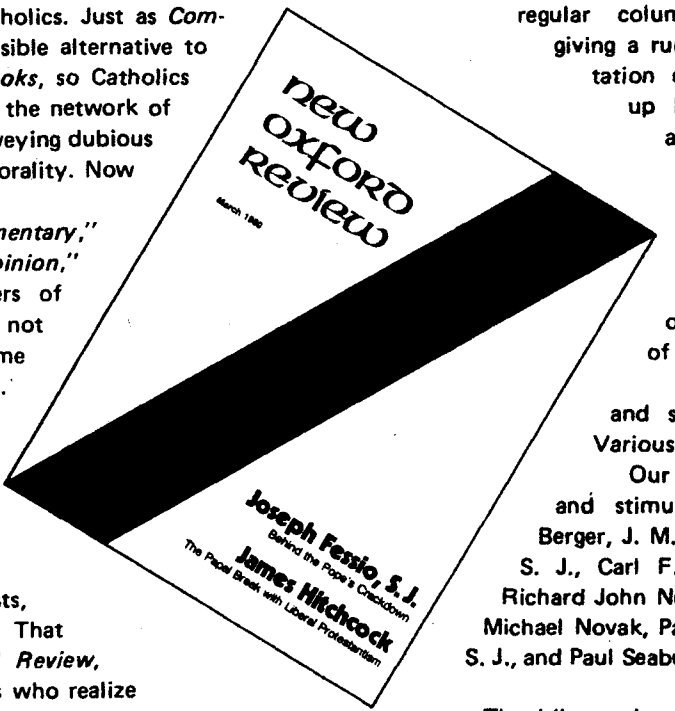
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SUPPORT THE POPE

Catholic Christians need a monthly magazine devoted to the high-level discussion of general ideas that **stands with Pope John Paul II** in his struggle to save Christian orthodoxy from Hans Kung and other doubting theologians who have had a field day undermining the faith of a generation of Catholics. Just as *Commentary* magazine is the sensible alternative to the *New York Review of Books*, so Catholics need a sensible alternative to the network of Catholic opinion journals purveying dubious theology and pre-Christian morality. Now they have it.

We are a "Catholic *Commentary*," not a "Catholic *American Opinion*," because we believe defenders of doctrinal orthodoxy must not allow themselves to become captives of the radical right.

Now there is a Catholic journal that is written for both laity and clergy, and focuses its fire on the modernists while maintaining open doors to Evangelicals, Pentecostalists, and the Eastern Orthodox. That journal is the *New Oxford Review*, published by Anglo-Catholics who realize that the battle for Christian truth today is not being fought between Catholics and Protestants, but inside all denominations and communions.



A current issue features a symposium on where and why **Pope John Paul II should be supported by all orthodox Christians.** Each contributor is a prominent *non*-Roman Catholic. The *New Oxford Review* features a regular column by **James Hitchcock** giving a running account and interpretation of the epic battle shaping up between the Holy Father and the modernists. Our Rome Correspondent files dispatches from **inside the Vatican.** Law professor Michael E. Smith writes a monthly column on **personal sanctity** from, of all places, Berkeley!

A variety of both religious and secular issues is addressed. Various viewpoints are aired.

Our writers include such diverse and stimulating people as Peter L. Berger, J. M. Cameron, Francis Canavan, S. J., Carl F. H. Henry, Sidney Hook, Richard John Neuhaus, John T. Noonan Jr., Michael Novak, Paul Ramsey, James V. Schall, S. J., and Paul Seabury.

The *Library Journal* says: "Recent contributors have been Russell Kirk, John Lukacs, and the *New Oxford Review's* own brilliant, young editor, Dale Vree. This fine journal **will doubtless command increasing attention.**"

SPECIAL DISCOUNT RATES FOR FIRST-TIME SUBSCRIBERS

☐ One-year subscription . . . $6 (regularly $9)

☐ One-year student or retired person's subscription . . . $5 (regularly $7)

☐ Three-year subscription . . . $15 (regularly $24)

☐ One-year Canadian or foreign subscription . . . $9 (regularly $11)

☐ Sample copy . . . $2

NAME (Please print or type)

STREET ADDRESS

CITY STATE ZIP CODE

Mail to:

New Oxford Review
Department B
6013 Lawton Ave.
Oakland, CA 94618

PAYMENT MUST ACCOMPANY ORDER

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

agnosticism. Theologically, I have sought to demonstrate the liberal validity of a personalist Judaism. Thus, I affirm the reality of a God who is known as persons are known, and with whom the people of Israel stands in intimate relationship, the Covenant. As a result of this ongoing, historic association, the human partners create Torah, the Jewish teaching and way. Having a real God as part of an age-old, worldwide ethnic community, I have a sense of genuine Divine and corporate, yet personalized, discipline.

What has moved me the most in recent years — the Holocaust and the State of Israel having long since become part of me — is a widespread cultural shift rather than a single event or idea. I refer to our civilization, perhaps our age's, tidal move to the right, politically and religiously. This current, so widely seen in our world, can be observed moving with special force in the Jewish community.

Liberalism once commended itself as a messianic program, one which would inevitably increase its sway in human affairs. But for some time now — though here we tend to overlook its many successes — events continually make its bankruptcy more plain. What began as tolerance led on to pluralism and soon became a relativism which now threatens us as nihilism. Again and again, we see freedom become demonic as its old, apparently obvious limits no longer hold. Around us, fanaticism and zealotry commend themselves as respectable reactions to an age which has lost a genuine conscience — or less dramatically put, orthodoxies now seem the only safe response to the errors of a permissiveness become destructive.

Many of the traditionalist battles my colleagues and I fought among liberals resulted in victories now rather taken for granted by serious-minded Jews (who remain, alas, a minority among us). But when a return to Jewish faith is a response to our civilizational crisis, the failures of Jewish liberalism raise the challenge that Jewish authenticity can only mean Jewish Orthodoxy.

To me that issue is as much engendered by the Ayatollah Khomeini as by the American Jewish youths who can only "come back" to Judaism significantly by denying the legitimacy of any of the liberal Judaisms, Reform, Conservative, or Reconstructionist. I therefore do not expect the problem soon to disappear. Negatively, it may be put this way: if I scorn the old servile liberal dependency on "the best of Western culture," if I acknowledge the lasting truth of Judaism understood in rich particularity, why am I not observant of the historic Torah? Why do I deny a cardinal element of Judaism's classic teaching, that conscience is fulfilled in the Torah and has no independent weight against its mandates as interpreted by the Sages of our day? Because I love God too much to confuse human words and regulations and institutions with the mandate of the living God to God's Covenant people.

I am persuaded that my stand against the rising orthodoxies is correct each time I hear of another of their self-righteous transgressions against individual conscience or I am reminded of the heavy intellectual burden they place upon their adherents to integrate fully what they know with what they are taught to believe. In the face of recent history, I maintain the necessity of building our relationship to God on the basis of personal autonomy. And integrating the concept and practice of personal autonomy into an understanding of the Covenant between God and humankind in general and the people of Israel in particular, is the focus of my theological work.

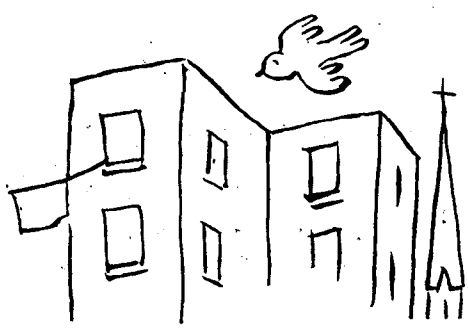
BRIDGE BUILDING

Edward K. Braxton Assistant Chancellor for Theological Affairs for the Diocese of Cleveland, Father Edward K. Braxton has just been appointed Special Assistant to Archbishop James A. Hickey in Washington, D.C. He is the author of *The Wisdom Community* (Paulist Press), an exploration of ways to renew communication within the church.

IN THE PAST ten years my theological work has been in the following principal settings: parish ministry in the Archdiocese of Chicago, doctoral studies at Louvain, visiting professor in theology at Harvard Divinity School and Notre Dame University, the Cleveland and Washington Chanceries where I serve as personal theologian to Archbishop James A. Hickey.

One of the most significant influences upon my theological thinking since Vatican II has been my own mobility. Personal involvement in very different contexts of religious meaning over a relatively short period of time has underscored my long-standing awareness that very different theological questions are asked in the parish rectory, the gathering of religious women, the graduate faculty of theology, the Chancery Office, at the kitchen table of a housewife, the university student union, or the bishops' conference. Should the same theological questions be asked in these different contexts, (and understood in the same way) the different answers will bear the mark of the spiritual, intellectual, and emotional resources, as well as the personal experiences and allegiances of those involved. My mobility and personal involvement in different theological contexts has assumed specifically theological significance because it has convinced me that even though members of the various groups do not always agree with or appreciate one another, they each are mediating elements of religious meaning that are valuable for the life of the church.

In these different settings the same "public" events trigger very different implicit or explicit theological responses. The range of "theological" and "religious" comments about such diverse events as the travels and writings of Pope John Paul II, the publication of Volume II of Schillebeeckx's Christology,



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the phenomenon of civil religion; the resurgence of racism and sexism; a seeming stalemate in ecumenism; developments in the arts, e.g. Zeffirelli's "Jesus of Nazareth" or Pomerance's play *The Elephant Man*; Archbishop Quinn's intervention at the Synod on *Humanae Vitae*, the discussion of a change in U.S. holydays of obligation; the earthquake in Naples, the threat of international war; and the deaths of Dorothy Day, the missionaries in El Salvador, and John Lennon demonstrate what I mean.

I am convinced that in spite of the real differences between the presuppositions and theological methodologies in the worlds of the church, the university, and ordinary life, these different worlds of religious meaning are the settings for an essentially positive activity. They are each necessary parts of a complex dialectical process in history that ultimately enlarges the religious self-understanding of the entire faith community. While it may be unreasonable to expect those in one of these worlds to be fully at ease and in agreement with those in another, my personal experience of positive collaboration with many different worlds has reinforced my suspicion that it will be good for the church if some theologians maintain genuine conversations with these diverse "hermeneutic circles" without prematurely "taking sides."

In this way we will build bridges between the different but related ways that bishops, parish priests, religious, church and secular university scholars, the people in the pews, and the men and women on the street confront the world as a whole and come to terms with its ambiguity. The Christian faith is not an obvious truth, and we all bring diverse levels of intellectual sophistication and spiritual maturity to our differing interpretations of the meaning and truth of the existence of God, the witness of Christ, the credibility of the church, the practical implications of the universal drive toward moral authenticity, and the general need for an intellectually coherent world view. I believe that there is a need for theologians to give more attention to the way in which people "theologize" from context to context.

The priest-theologian who lectures on Godamer during the week but celebrates the Eucharist and preaches in a parish on weekends will theologize differently from the theologian who spends the weekend in the library. Those who labor in the Chancery and become so overwhelmed by the daily demands of "maintenance" may have little time to advance beyond the categories of early theological training. The parish priest or bishop who only pages through *The Priest* or "Homily Hints" each week will give one homily while the one who carefully reads the writings of the spiritual masters will give another. The layperson who only reads *The Wanderer* or the *National Catholic Reporter* will draw certain conclusions concerning the difficulties between the Vatican, Father Küng, and Father Schillebeeckx, while those who are able to read the full documentation (not to mention the authors' books themselves!) may draw very different ones.

Due to the nature of my work, I must be regularly involved in the academic, pastoral, and administrative life of the church. This may mean writing a review of Küng's *Does God Exist: An Answer for Today*, delivering a homily on one hundred years of black Catholics in Chicago, raising the theological implications of diocesan administrative policies, provoking a group of seminarians to a "radical" level of theological reflection and explaining on a TV talk show that the "object" of Christian *faith* is the saving deeds of God in Jesus the Christ and could never hinge upon studies of the Shroud of Turin. Reflection upon the impact of my own experiences on my theology has made me appreciate the importance of "experience" as a major influence in everyone's theological enterprise.

Technical language and normative discourse are important for the life of the faith community. However, many of the conflicts between so-called liberal and conservative factions among bishops, pastoral ministers, scholars, and the people in the pews is the result of artificially separating orthodoxy, orthopraxis, and conceptual clarity from fundamental religious experience at the level of personal conversion, interiority, and the ascetical life. As a result the "defense of doctrine" can become ideological paralysis, symbols and mysteries can give way to superstition and magic, and the clarity of scholarship become a tyranny of words.

Bernard Lonergan was correct when he said it is no longer possible for any individual theologian to be equally competent in all the areas of specialization. Still it may be useful for some theologians to "pass over" into the different but related worlds of church and university theologians, the magisterial concerns of bishops, the pastoral theological realities of the parish, the devotional lives and spiritual struggle of ordinary Catholic families, and the street religion of the "faithful" who are never in the churches.

I am not suggesting that I or anyone else attempt to do everything. Nor am I suggesting that the exclusive dedication to the ministry of "pastors," "scholars," or "administrators" are without merit. What I am suggesting is that in the various "hermeneutic circles" in the church there exists more good will and more cogency than outsiders might suspect or admit. In *each* there is something of substantial value for the church. The moving viewpoint of my different responsibilities has awakened in me the desire to build bridges of meaning across sometimes hostile waters. The hoped-for result of such efforts is that no one of us will take a part of Christian wisdom for the whole.

THEOLOGY FROM BELOW

Kilian McDonnell Professor of theology in the graduate school of St. John's University, Father Kilian McDonnell, O.S.B., is the president of the Institute for Ecumenical and Cultural Research in Collegeville, Minnesota.

JERUSALEM, city of peace and violence, where I taught for six months, forced me to rethink the role of experience in contemporary theology. Armed soldiers on city buses, bombings in the Jewish market, the brisk efficiency of the Israeli, the combination of graciousness and casual hostility of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

passing Arabs, the Mount of Olives, the Holy Sepulcher, the sacred bloody history of the temple site, the monument recalling the horrors of Dachau and Auschwitz, all told me that experience and place massively determine theology.

Actually, the experiential was not new to my theological upbringing. Aristotelian theory of knowledge (all knowing comes through the senses) and even my monastic-patristic tradition were heavy with experience. St. Bernard's motto might well have been "I experience in order to believe." But now the mode was different and I had to wrestle and make judgments, not all of them favorable. Rahner and Lonergan both represented a continuing move away from a theology preoccupied with an abstract analysis of objects (God, Christ, church); both shared "a turn to the subject," to historical consciousness, to meaning as experience. With this I resonated positively. In process theology inspired by Whitehead and Hartshorne I met a paradigm for reality which was the self's full experience of self, a richer turn to the subject and experience, I was faced with the fundamental elements of reality seen as "occasions of experience" or "drops of experience." With this went a much more positive assessment of the Enlightenment. Heady stuff and much of it useful, expecially its emphasis on the interrelatedness of all reality and its critique of traditional theism. But even with its emphasis on experience I found its style too conceptual and abstract for pastoral work (I teach seminarians) and it is generally uninterested in orthodoxy, which is not "true doctrine" but "right praise," namely, prayer and worship. I was leery of what David Tracy calls "a warm deism."

As regards theories of how God reveals himself I welcomed the turn away from revelation as the disclosure of statements of truth (Christ is one person in two natures, human and divine). Now it was more revelation through the experience of God touching lives and acting in history. That revelatory experience is interpreted and my experience also has a role in the interpretation.

Küng, Schillebeeckx, and others proposed a study of Christ from below, how Jesus's contemporaries experienced him on earth, rather than from above with philosophical disquisitions on the meaning of divine and human natures joined in the person of Christ. Whatever its faults such a study from below demonstrated that without renewed experience of Jesus a gulf develops between the primordial New Testament experience and the on-going tradition. This Christology I can preach. Significantly Schillebeeckx, who speaks about "the authority of experience," ends his second volume in prayer.

Daring but less successful was the appeal to experience (read social sciences) as a source of normative behavior in the Catholic Theological Society's *Human Sexuality*, and for its pains the Society had its fingers rapped, really hammered, by the U.S. Episcopal Conference and Rome, To discard history and experience as mere sin and source of error is gratuitous, *Human Sexuality* rightly contended, but it failed to demonstrate how undiscerned experience, which is to some degree sinful, can be normative for the Christian life.

Then there is liberation theology with its turn not to the subject but to the situation. Gutierrez jolted me when he said that one cannot do theology in the U.S. because our situation is too affluent and therefore our experience is deficient. I grant that theology written by soft white monastic hands can only deal antiseptically with what Puebla calls "a preferential option for the poor." But I take some small comfort in what Virgil Michel, a monk of my own monastery and an acknowledged founder of the liturgical movement in the U.S., was saying in the 1920s: a cultic Christianity, huddled around the altar, which internalizes morality while leaving social reality and experience untouched and unchanged, is an illusion. All of this was part of my youthful monastic training. Partly from guilt, which I usually handle very well, I say "yes" to Jesus's preference for the poor, but sometimes I wonder about the universality of reconciliation in liberation theology, let's say the salvation of the well-scrubbed, deodorized middle class.

What future does experience have as a major theological category? Congar, Bouyer, Schweizer have all just published books on the Holy Spirit, none of which I have yet read. Schillebeeckx has also promised one. (Please God, give him an editor with sharp shears, a long blue pencil, and courage.) The study of the Spirit, I venture, will follow the study of Christ from below, namely, beginning with how the Spirit was actually experienced in New Testament times and not with abstract speculation about his nature. More decisively, the tone of contemporary philosophies and culture will keep theology very close to experience. Personally I am intrigued by experience as a theological theme because I know it can be liberating and transforming; however, I recognize that undisciplined it can be tyrannous and impoverishing beyond any propositional truth theology.

Footnote: There is not a single indication, for all my Jerusalem experience, that my theology was in the least affected by the Holocaust. That's an indictment and I have no explanation.

Screen

SCIENCE & SURFACE

ALAIN RESNAIS'S LAST TAPE

IN THE apartment of one of the characters in Alain Resnais's *Mon Oncle d'Amérique*, there is a picture of Samuel Beckett on the wall. Where Beckett fits into this character's life, I cannot say. But for Resnais himself, the allusion is completely appropriate, too appropriate. Cinematic style has become for Resnais what language was for Beckett: a medium, like pure mathematics, capable of making statements only about itself. The innovations in style with which Resnais began his career over twenty years ago have now become his own Krapp's last tape, a kind of endgame in which he is the only player.

At the beginning of the film there is one shot completely

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

detached from the narrative, a free-agent image, in which a flashlight plays over a collage of photographs. None of the photographs makes much sense to us by itself as the beam passes over them. In fact, some are at first unintelligible. We can't even make out what their subject is. (It is probably lichen on rocks, we realize a bit later.) Nonetheless, the shot serves as a little overture to the film as a whole. Resnais's method has always been to present us with images—scenes or shots—that are out of sequence. In his great early films, *Hiroshima, Mon Amour* and *Last Year at Marienbad*, this technique served as a way to explore memory and subjectivity, a way to open up movies to two crucial aspects of human experience with which movies had never really dealt before. But in *Mon Oncle d'Amérique* the experiment has degenerated into a kind of perverseness, an obfuscation, a way to hide or disguise the poverty of Resnais's story and ideas.

If we clear away the tangle of style with which the film has been baled together, we are left with a plot that is at the very least improbable and silly. It concerns a woman named Janine (Nicole Garcia) who becomes personally involved at length with one man, Jean (Roger-Pierre), and professionally involved, briefly, with another, René (Gerard Depardieu). Janine is the character who has a picture of Beckett on the wall in her apartment, and into that apartment moves Jean, a politically ambitious intellectual whom Janine has lured away from his wife. One day, as is inevitable, Jean's wife turns up on Janine's doorstep to say that she is mortally ill and wants Jean back to care for her and the kids until she dies.

Although we can see through this lie, Janine apparently can't. Since she is herself an actress, you would think she could recognize that the wife is engaging in a desperate pretense in order to get Jean back. But somehow Janine takes the wife's appeal at face value and altruistically forces Jean to leave her. Then, some time later, after Janine has apparently switched careers and become an executive in the upper echelon of a huge textile firm, she fires René, who manages one of the firm's plants, on the very day she finds out the illness of Jean's wife was a hoax. René promptly tries to kill himself. This is a reaction brought on less by his own situation, perhaps, than by the confusion into which Resnais's film has plunged him.

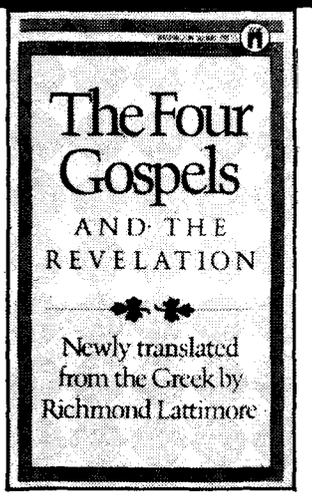
In the film's early stages when we don't understand anything about these characters or their relationships, the juxtapositions of their lives and the vignettes from their backgrounds which Resnais creates are at least amusing. But the better we get to know and understand them, the more ridiculous they seem. They just aren't people who wear well, who stand up to scrutiny. Actually there is another character in the early part of the film, Henri Laborit, who turns out to be the most ridiculous of all. We know from the credits, which tell us the film is "based on works by" Laborit, that he is not just a fiction like all the others. Although Resnais supplies for him, as for them, a few dramatizations of his youth, he quickly

WASHINGTON SQUARE PRESS

THE FOUR GOSPELS AND THE REVELATION

Translated by Richmond Lattimore

New Testament Texts in a Fresh, Accessible Translation

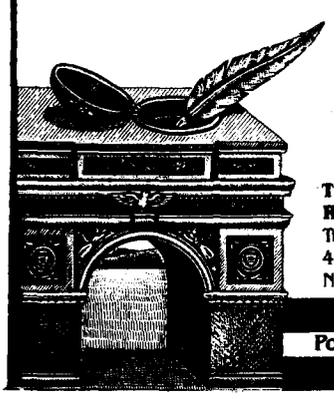


THE FOUR GOSPELS AND THE REVELATION has already become a classic of twentieth-century translation. Here, the modern reader may become acquainted with the words of Mark, Matthew, Luke, and John in fresh, vivid, and accessible English. Lattimore notes in the preface, "I have held throughout to the principle of keeping as close to the Greek as possible not only for sense and for individual words, but in the belief that fidelity to the original word order and syntax may yield an English prose that to some extent reflects the style of the original."

"The important news is that Mr. Lattimore has provided a generally self-consistent, personal, sanely literal version of the four texts most central to our tragic history."—Reynolds Price, *New York Times Book Review.*

"It gives the reader an impression of these writings which is very close to that made by the original....This is a valuable addition to existing translations."
—*Library Journal.*

Richmond Lattimore, whose translations of Homer, Aeschylus, Euripides, Pindar, Hesiod and Aristophanes have set new standards for Greek translations, was for many years professor of Greek at Bryn Mawr.



THE FOUR GOSPELS AND THE REVELATION
Translated by Richmond Lattimore
41987-0/$2.95/February
Nonfiction, religion, philosophy

Pocket Books, Education Department / 1230 Avenue of the Americas / New York, NY 10020

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

grows up to be a kind of French translation of B. F. Skinner, a stimulus-response theorist playing around with lab rats in a cage. Some of this is amusing, too—at one point a rat is shown running through a miniature replica of Jean's apartment—until we realize that Resnais is only laughing out of one side of his face. The other side of his brain takes this hokum of Laborit's seriously.

For years Resnais has been trying to find some way to objectify the purely interior experiences of memory and feeling with which his first films deal. It's as if the artist in him were ultimately in thrall to a nineteenth-century positivist, someone who insisted that the investigation of all such experiences had to be put on a strictly scientific basis. A decade ago he made a film called *Je t'Aime, Je t'Aime*, where the central character is a guinea pig in sensory disorientation experiments during which he has to lie inside a giant styrofoam brain. In that film as in *Mon Oncle d'Amérique*, Resnais gives the impression of trying to justify in the content of his film the free associations on which his style depends.

When he first began making films, that style needed no justification. Its own originality, the necessity of introducing such a style into movies, was justification enough. But now Resnais doubts what he once took for granted, and his doubt makes his films purely self-referring, gratuitous, self-indulgent. Their main purpose has become merely to rationalize their own existence, their style. In one of Beckett's novels—*Malone Dies*, I think—one character tries to communicate with another by tapping her on the head with his fist. None of the solipsists in *Mon Oncle d'Amérique* is quite that far gone. But I wonder whether Resnais himself may not be, whether some of his more recent films aren't trying to communicate with us the same way. COLIN L. WESTERBECK, JR.

Books: CHRIST IN THE SPIRIT

CHRIST PROCLAIMED
CHRISTOLOGY AS RHETORIC

Franz Josef van Beeck, S.J.
Paulist, $8.95, 616 pp.

A NEW CHRISTOLOGY

Karl Rahner & Wilhelm Thüsing
Seabury, $12.95, 239 pp.

John Shea

FRANZ JOSEF van Beeck's *Christology Proclaimed* and Karl Rahner and Wilhelm Thüsing's *A New Christology* are both meant for professional audiences. Van Beeck's book is a sustained and brilliant argument for the neglected emphases of the presence of Christ in the Spirit, worship, and witness in Christology. Rahner and Thüsing's collaboration offers disjointed insights into the relationship of exegesis, biblical theology, and contemporary systematic theology.

Christology Proclaimed is a landmark work. Van Beeck's erudition is vast. The thought of Tillich, Rahner, Pannenberg, Schleiermacher, Bonhoeffer, Schoonenberg, Ong, and Buber is both appreciated and criticized. But this is not done as an exercise in historical theology. Rather these authors are pulled in to clarify van Beeck's own position and chart his unique course. Rarely has a theological work used previous thinking so creatively.

A work as nuanced as *Christology Proclaimed* resists summary, but some of its major moments can be indicated. The starting point and enduring touchstone of all Christological statements is the presence of Christ in the Spirit. This presence is made available through the resurrection. The Christian responds to this presence in an *actus directus* of faith surrender. This faith surrender is characterized by worship and witness.

This worship and witness is conveyed in the act of speaking which becomes the rhetoric of Christology. This response to the encounter with Christ in the Spirit takes the form of names and metaphors. The primary and irreducible function of these expressions is the proclamation of the encounter. Secondarily, they have a cognitive meaning. They clarify some characteristics of that which was encountered. This secondary function can never replace or overshadow their primary role as expressions of witness and worship.

Nevertheless, the encounter with Christ in the Spirit involves discernments. These discernments are related to significant human concerns which are taken up and integrated into the act of surrender which the encounter engenders. Our fundamental human concerns are included, made obedient, and given a perspective of hope in our Christological statements. In this way Christian identity is constituted by a total responsive process to the presence of Christ in the Spirit.

This methodological approach and much more awaits the reader of this six-hundred-page tour de force. Part of the contribution of a book which argues so forcefully is that while hammering home its points, it also raises questions about them.

First, the key to van Beeck's position is the availability of Christ in the Spirit. Even if the witnessing speech act to Christ's presence cannot be reduced to any of its discernments, its grounding can be asked about. "Why say it at all?" is a legitimate and previous question. "Christ's presence in the Spirit" is Christian code for a certain type of religious encounter. What are the contours of this experience? What are its conscious elements? Can it be talked about or at least paraphrased in language that is not Christological? Van Beeck is correct in starting Christology in a present experience open to the future and then incorporating Christological recollections of the past. But what would be an added bonus is first-hand narratives of this ex-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

perience. Can it be presumed that Christian liturgies provide this or that Christians in general would immediately recognize the experiential locale of the speech act "Christ's presence in the Spirit"? It seems that Christ Proclaimed demands Christ Encountered; and this means more exploration than the pristine fact of witnessing speech.

Secondly, the process and content of how human concerns are brought to Christ and made obedient needs more elaboration. One of the celebrated strengths of reconstructing a historical portrait of Jesus is that it critiques our projective tendencies. We need solid ground so that we do not reverse the process and make Jesus obedient to our concerns. To say, "Every human concern is corrected and converted from self-assertiveness, surrenders to Christ's presidency, and thus becomes the stuff of obedience" is a beginning. What is needed is more content, that is, examples of this important dimension of Christological faith.

A word about the style of writing in this book. Van Beeck continues to recapitulate his argument as the book progresses. In one sense, this is repetitious; but in another sense, it is extremely helpful in keeping the entire argument in focus. Also, as in any original work, a new vocabulary, or more precisely, a new combination of familiar words is evident. This book takes some pondering; but it is well worth it.

A New Christology (first published in German in 1972 under the more accurate title *Christologie-Systematisch und Exegetisch*) brings together a systematic theologian and an exegete. As might be predicted, there is not a lot of dialogue. Their contributions are unequal in length—Rahner has thirty-eight pages and Thüsing about one hundred sixty. Rahner offers some meandering thoughts and Thüsing rigorously attacks some New Testament Christological issues.

Rahner treats cursorily the topics of resurrection, the relationship between Christ and the church, and the death of Jesus and the finality of revelation. What is most frustrating about these brief reflections is the admission by the author that he is "hitting and running." At least a half dozen times Rahner indicates a line of reflection which he admits would be exciting and then apologizes for not pursuing it. "I cannot go into this question here." These thirty-eight pages are more tease than substance. If Rahner is what you want, consult some of his other works.

Thüsing's longer effort is written in a clipped, thesis form, making points and moving on. He dialogues with a few of Rahner's ideas (found in other works), relating Biblical ways of thinking to the idea of a transcendental Christology and questioning some of Rahner's historical judgments about the Christology of the New Testament. But he is most insightful when he is commenting on the "heart of the original experience of Jesus as the Christ." Thüsing combines both historical precision and philosophical insight in a depth probe of New Testament Christology and the influence it should have on contemporary efforts. For those interested in a very scholarly discussion, this is a fascinating and vigorous exercise.

The usual estimate of the movement of Catholic academic theology is that it has shifted from a concentration on church in the post-Vatican II years to an emphasis on Christology in the seventies. There are subtle hints in both of these books that the next area will be the transformative movement of God in human life. This seems a logical procedure, for the historical Jesus and any Christology based on him should lead people to God.

What to do with Barth

EVANGELICAL THEOLOGY

AN INTRODUCTION

Karl Barth
Eerdmans, $5.95 paper, 224 pp.

INTRODUCTION TO THE THEOLOGY OF KARL BARTH

Geoffrey W. Bromiley
Eerdmans, $7.95 paper, 248 pp.

Ken Bazyn

KARL BARTH is a twentieth century enigma—an "evangelical" scorned by many who claim that title, a political conservative who was concerned with the question of the Jews, an "existentialist" who harks back to the Word in scripture and the Word made flesh, a dogmatist who thought he was more of a scientist than a philosopher, a thinker who rejected natural theology and yet depended on it for a number of his distinctions.

One never knows what to do with Barth. Despite years of criticism from his liberal rivals, despite movements (such as neo-orthodoxy, which he helped spawn) that have now moved far beyond him, Barth is once more in vogue—currently in places like Fuller Seminary in Pasadena and Calvin College in Grand Rapids.

And this, when the modern temper prefers the concise and pithy to the long and discursive, piecemeal ethics to protracted dogmatics. And no matter how hard you rail against Barth (and believe

GODRIC
A new novel by
Frederick Buechner

"Mr. Buechner's novel is the story of a Saxon holy man, an ascetic hermit, told by himself. It is a remarkable work, for the author makes Godric's impassioned muddle of doubt, guilt, and religious devotion believable in itself and reasonable in relation to the man's earlier, and far from holy, life. The eleventh-century background is convincing and the style suggests antiquity without becoming affectedly archaic. This short novel is a true work of art."—*The Atlantic Monthly*. $10.95

Also by
FREDERICK BUECHNER
THE BOOK OF BEBB

A one-volume edition of the four masterly novels about Leo Bebb, the founder of the Church of Holy Love, Inc., head of a religious-diploma mill, and ex-con. *Lion Country, Open Heart, Love Feast* and *Treasure Hunt*, all complete in one handsome volume, revised by the author and with a new Introduction. $14.95

Now at your bookstore, or order from ATHENEUM PUBLISHERS, 597 Fifth Avenue, New York, N.Y. 10017. New York residents, please add sales tax.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

me I do!), when the twentieth century is finished, there will still be thirteen imposing orange volumes published by T&T Clark sitting in every seminary library, when more faddish titles have come unglued and been discarded.

To help clarify the evangelical swing to Barth, Eerdmans has published two significant new titles—a reprint of Barth's *Evangelical Theology*, originally published in 1963, and Geoffrey Bromiley's *Introduction to the Theology of Karl Barth*.

However, when reading Barth or about him, I always feel awkward, as if meeting someone from another era, who lived before Einstein, Ayer, Freud, or Picasso. In addition, Barth is circular in his Christological obsession. He never gives us a how-to book to discern the Word. He reframes old, difficult-to-answer questions to his own advantage and still leaves us unsatisfied. I'd like him to be more autobiographical and less objective, so we can see how his character affects his theology. Yet he does have a message for young evangelicals, especially in his surprises. Furthermore, he calls us to Socratic doubt, to searching humility, and to immersion in historical theology.

To introduce the *Dogmatics*, we have Fuller's church history professor, Geoffrey Bromiley, whose translation work on Barth and Kittel's *TDNT* have left so many of us in his debt. Bromiley knows Barth well and is not uncritical. His book is careful, methodical, and amazingly balanced. He comments on Barth's structure, discusses segments Barth's critics frequently skim over and throughout provides textual references so the diligent reader can check for accuracy and go to the master himself for further light.

Bromiley has assigned himself a complicated, unenviable task, and though his style is dry and burdened with point-by-point breakdowns under many subdivisions, he has succeeded admirably. His is an outline others will certainly refer to. I might, in addition, have wished for an exciting springboard into the *Dogmatics*, a more obvious highlighting of the seminal sections of Barth, a short bibliography of criticism of Barth at the end of each chapter and a topical index at the end of the book. But we should be thankful for what we have.

Entering Rahner's vision

A WORLD OF GRACE

Leo J. O'Donovan, Editor
Seabury, $14.95, $7.95 paper, 198 pp.

KARL RAHNER
AN INTRODUCTION TO HIS THEOLOGY

Karl-Heinz Weger
Seabury, $8.95, 200 pp.

William P. Loewe

1979, A YEAR of birthday festivities for theologians, saw Yves Congar, Bernard Lonergan, and Karl Rahner turn seventy-five. All three have responded to the common task imposed on their generation of liberating Catholic theology from the neoscholastic straitjacket with which their predecessors thought to preserve and defend the faith. In any comparison among them Lonergan's work most resembles a time bomb. Patiently assembled over many years, abstrusely concentrated on methodological issues, summed up in just two major books, its impact lies still largely in the future. Congar and Rahner, on the other hand, have labored mightily to negotiate the flood tide of more immediate questions released by the Catholic world's groping engagement with the twentieth century. They can look back with pride on the documents of the Second Vatican Council which in many passages bear their imprint.

Rahner's basic intuition is simple and hardly novel. As Augustine put it centuries before, God is closer to us than we are to ourselves. But to believe this is one thing; to intimate its truth under the intellectual conditions of a culture shaped by Kant and Hegel, by Nietzsche, Freud and Marx, is quite a different matter. And to use this simple insight as the key that unlocks and makes sense of the variegated body of Catholic doctrine adds a further dimension to the task.

By one recent tally Rahner's bibliography mounts to some thirty-five hundred items. It has spawned as well a thriving cottage industry in secondary literature. Sheer volume alone might daunt a prospective reader. The story goes round, however, that Rahner's elder brother Hugo, also a Jesuit, planned to spend his retirement translating Karl's writings—into German. Paragraphs of monumental length, generously dosed with technical terms from the scholastic repertoire and enveloped in a thick, Heideggerian atmosphere, give the story its point.

Ironically, then, most of us will need some sort of bridge to gain access to the thought of this master builder of bridges between the Catholic tradition and contemporary culture. The two books here under review seek to meet that need. A few years ago Rahner published a work entitled *Foundations of Christian Faith* which comes as close as anything he has written to summing up his thought. When the book appeared, Leo O'Donovan addressed a theological convention on "how to Teach Rahner's *Foundations*." Now, with *A World of Grace*, O'Donovan offers the other side of the coin.

Taking the order of its topics from *Foundations*, *A World of Grace* represents a collaborative effort by O'Donovan and the twelve other American scholars whose essays make up the book. The first three chapters are crucial. William Dych provides an overall orientation by explaining why Rahner raises the questions he does and how he goes about answering them. Anne Carr then begins where Rahner himself does, probing our experience of ourselves as persons driven by an itch to know, responsible for what we make of ourselves, seeking our wholeness in the concrete world of time, history, and society. All this activity, the stuff of our everyday lives, implies and heads toward an ever-receding, infinitely full horizon and, as Michel Buckley goes on to suggest, the presence of that horizon provides an inevitable, if often unnoticed, experience of the holy mystery to which our word "God" seeks to point.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

These opening chapters lay out the ingredients of the philosophical underpinnings that Rahner established with his "transcendental anthropology" (the book includes a helpful glossary for terms like this). If at points the essays repeat one another, this is a strength, for in their cumulative impact they succeed in evoking Rahner's manner of initiating us into the experience of God.

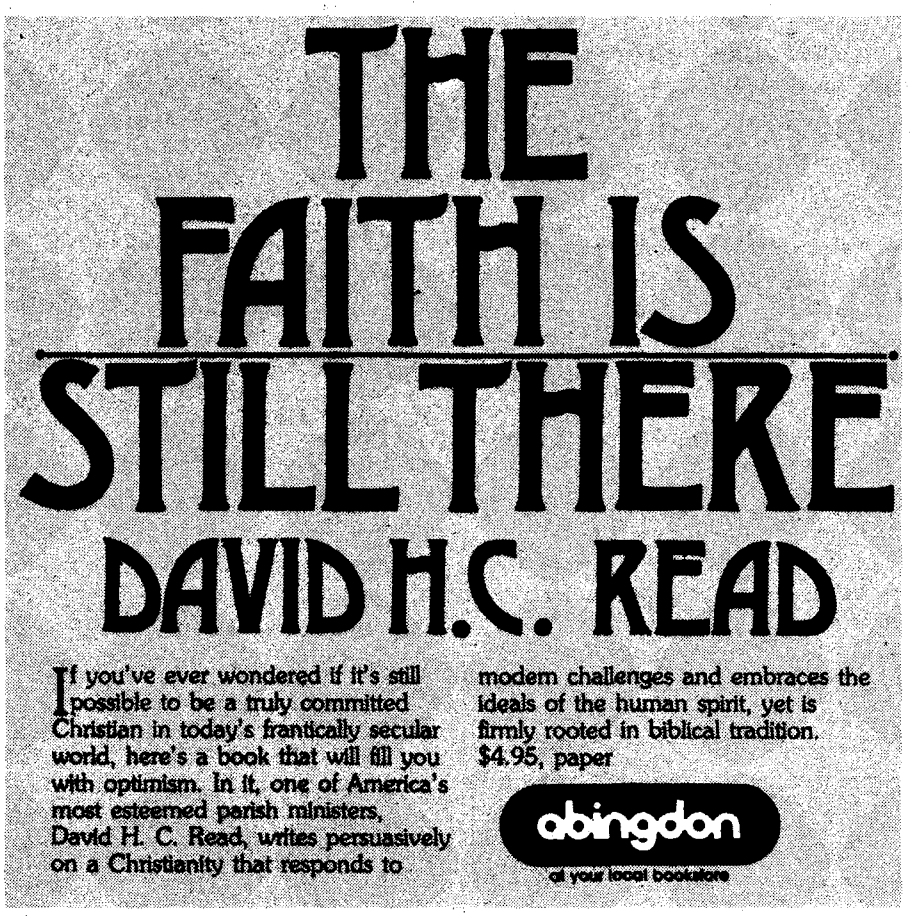
The remaining essays shift to a more explicitly theological perspective. Brian McDermott reflects on original sin as the dark possibility we harbor of radically dehumanizing ourselves in self-chosen isolation. John Galvin clarifies the Christian insight that our experience of being called to a fullness of knowledge and love is, in fact, an experience of the gracious self-offer that God makes to all. Thomas O'Meara shows that this gracious offer has a history as long as that of the race; grasped in some fashion in the religions of mankind, it finds definitive expression in Christ. J. Peter Schineller focuses on the historical side of Christology, seeking to reenact the path which led the first disciples from an encounter with a Jewish reformer to confession of the risen One as God's Christ. Otto Hentz then secures the universal significance of that confession by showing its correspondence to humanity's search within history for an absolute event of salvation. Michael Fahey takes up a grab-bag of questions about the church, ranging from the issue of its foundation by Jesus to the necessity of belonging to a particular denomination. John Carmody sets sacramental life within the broader context of an integral humanism, and William Thompson finds in our present experience the key to interpreting doctrines on our ultimate destiny. James Bresnahan, finally, shows how Rahner's understanding of human freedom implies a revision of the natural-law thinking prevalent in Catholic moral theology.

Brevity and clear, direct prose make these essays a success. *A World of Grace* enables the reader to enter Rahner's vision and begin thinking along with him. At the same time the book gains liveliness from its collaborative authorship. The thought remains constantly faithful to Rahner, but the voices, or teaching styles, differ markedly. Essays of earnest, sober exposition give way to exercises of delightfully imaginative appeal. At moments the familiar teacher's quandary emerges—stay with your audience, or hurry to cover the material. One writer finds his wholehearted enthusiasm impossible to conceal as exclamation points leap irrepressibly from the page. Another manages to insinuate a hint of critical reserve into the questions for discussion with which each essay concludes. These questions, together with the suggestions for further reading which accompany them, open up any number of uses for the book. Certainly it almost begs for adoption in the undergraduate classroom, especially at a time when even university departments of theology or religious studies are hearing the clamor of "Back to basics."

BECOME A 1981 COMMONWEAL ASSOCIATE

Karl-Heinz Weger's book offers a serviceable introduction to roughly the same material. Only once, in dealing with Rahner's notion of the "anonymous Christian," does it depart from exposition to answer Rahner's critics at some length.

Students of Rahner will find Weger's summaries helpful, but the book does not enjoy the same broad appeal as *A World of Grace*. The general tone is noticeably more technical, and at times the prose becomes as dense as anything by Rahner himself. Like many recent European books, Weger's suffers from a woodenly literal translation. Too often the words are reproduced, but their sense seems garbled or lost. At points, too, the author has been betrayed by either his German editor or the English translator. To assert, for example, that according to Rahner ". . . we have to disregard the fundamental change that has taken place in man's world-view from the cosmocentric attitude of the ancient world and the Middle Ages to the anthropocentricity of


THE FAITH IS STILL THERE
DAVID H.C. READ
If you've ever wondered if it's still possible to be a truly committed Christian in today's frantically secular world, here's a book that will fill you with optimism. In it, one of America's most esteemed parish ministers, David H. C. Read, writes persuasively on a Christianity that responds to modern challenges and embraces the ideals of the human spirit, yet is firmly rooted in biblical tradition.
$4.95, paper
abingdon
at your local bookstore

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the modern era'' (p. 17) ranks as one of the theological bloopers of the century. Unwary readers, then, are best steered away from the book; its best use lies in a formal academic setting.

Classified

RATES: 70¢ a word, one time; 66¢, three times; 63¢, six times; Classified payable with order; monthly in advance for more than three times. COMMONWEAL, 232 Madison Ave., NYC 10016.

Theology Chairperson

Current, creative Roman Catholic theologian interested in chairing an undergraduate department in religious studies and directing a master's program for religious educators. Teaching responsibilities in both. Background in moral theology preferred. Ph.D. or equivalent. Deadline: March 15, 1981. Begins July, 1981. Send resumé, names of three references and statement of philosophy to Sr. Barbara Hanse, Academic Vice President, Aquinas College, Grand Rapids, MI 49506. An equal opportunity employer.

Kirkridge Gathering

The Company at Kirkridge gathering March 6, 7, 8, 1981 will be held Mt. Saviour monastery, Elmira, N.Y. Join us for Sebastian Moore, OSB on "The Unity of Human Experience." For more information write Anthony Ciccariello, 520 W. Gray St., Elmira, N.Y. 14905.

Biblical Institute

Trinity College, Burlington, Vt. 05401, June 21-26. Raymond Brown; Theodor Gaster; Alice Laffey; Gerald O'Collins. Write: Director.

Training Shops

A South Indian mission center which teaches young men skills in metalworking seeks funds to expand its effective program. Their trained welders, fitters, and turners readily get jobs in nearby Arabian oilfields and enable their families to rise above the poverty, depressed-caste level. Checks should be sent to: REV. FR. THOMAS RAJARETNAM, R.C. MISSION CHURCH, LALGUDI P.O., TIRUCHIRAPALLI DIST., SOUTH INDIA (Airmail 40¢).

Missing Goliath's forehead

A NEW AMERICAN JUSTICE
Daniel C. Maguire
Doubleday, $9.95, 218 pp.

Max L. Stackhouse

DANIEL MAGUIRE is one of the leading ethicists today. He is quite prolific, and he writes with superb clarity and style. He also represents a major tendency in contemporary, post-Thomistic Catholic thinking which is deeply attracted to the newer movements toward social ethics. For these reasons alone, he is well worth reading.

This, his newest book, is an artful intellectual polemic against the individualism which he sees as pervasive in American culture in favor of a redefinition of the common good which will demand preferential treatment for Blacks and women.

There is much that is compelling in the book. He surveys the ideologies and the institutions where systemic bias is entrenched, and he exposes the intellectual and social-political egoism embedded in popularly held defenses of discrimination. He has an inerrant nose for those revealing and self-condemning quotations from the heirs of Adam Smith and the social Darwinists who offer "scientific evidence" for libertarian neglect of "those who can't make it." He weaves together the results of dozens of studies to document the web of institutional racism and sexism, both freighted with classism, that pervades every sector of life.

Beyond the reporting of the travesties of the present situation, however, Maguire has a particular philosophical point to make, one that lies at the core of his book. He believes that American social life is founded in false philosophical views of justice. To counter that, he attempts to show that there are three natural forms of justice, all to be properly regulated by the "common good."

The first form of justice, that pertaining to the individual, is "not likely to be neglected." Maguire argues that individuals act to protect themselves in this regard everywhere and always. They develop elaborate defenses, such as "rights," to do so. Rights have a certain cogency insofar as they reflect needs; but individual rights are not very helpful in the matter of social discrimination, according to Maguire. In fact, humanity is a "sharing animal" and hence a natural, social, essential basis is available to link the individual to the whole and to demand the sacrifice of individual rights for the common good.

Social Justice concerns individuals' *debt* to the common good. Maguire argues that this second form of justice is closer to the heart of the problem. Humans cannot be without the *Polis*. At least they cannot achieve any well-being. Hence, the state must be the key agent in social justice. "By the nature of things, the state is not just a functional apparatus. It is also a system of symbols through which the members of the society interpret their meaning and destiny." Further, the state must function in every realm of life—ecological, the arts, research, health care, education, economic, energy, police and military, etc. Because we are political in nature, and because the *Polis* is of such scope, Social Justice requires our support of the state. Besides, only comprehensive political action can relieve the disabilities in our midst.

"Distributive Justice" is the third and highest form of justice. By it, the state redresses unbalanced previous allocations of goods, services, and opportunities and moves toward affirmative action. Rightly designed, Maguire thinks, it both allows the fulfillment of Social Justice and the common good.

Few, I believe, can hold themselves to be intellectually honest or morally compassionate and not be deeply concerned about the tendencies toward casteism in American society. Especially as some of the vocal "neo-conservatives" rise to prominence in contemporary American political life, the threats to whatever modest gains America has made in re-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

gard to the struggles against racism, sexism and classism are pronounced.

If one wishes to get a readable guide to contemporary progressive Catholic thinking on these issues, *A New American Justice* is well worth the price. Further the book equips us, in some respects, with ready ammunition against the philistines. But in the final analysis, I believe that Maguire's book is dangerously wrong, precisely at the core of his philosophical argument. He makes three related errors, in my judgment, which will prevent the well-intended stones from ultimately finding the forehead of Goliath.

A. He does not understand the nature or history of the theory of "rights," either as they pertain to the rights of individuals or as they are the source of the rights of groups to organize for social change. The attempts to organize for social justice or to protect the rights of minority persons are the first to be crushed whenever institutionalized protections of rights are subverted, as they almost always are when "rights" are submerged entirely to the common good.

B. The crypto-Aristotelian celebration of the natural benevolence of the *Polis* has led and can easily lead again to a confusion of the vision of an inclusive *society* with that of a comprehensive *state*.

On these two points, Maguire has parted company with the two most important developments in Catholic ethics of the last century—the rediscovery of Human Rights and the encounter with modern pluralist social theories. Instead he rehearses conservative natural law theories in modern style. Modern or classical, these theories have not served distributive justice in the past; or, where they temporarily did so, they proved to have side-effects which undermined other forms of justice unwittingly. Indeed, Maguire is tempted to this danger when he argues that equality is not a regulative principle of justice.

C. Maguire reveals a certain blindness, present also in many of the secular writers he opposes, to the role of religion in forming the dominant values and institutions of the society. Since the predominant religious influences in American history have been Protestant, and since many Catholic and most "enlightenment secularists" do not find that interesting or compelling, the precise identification of both the causes of the "American Dilemma" and the available means to constructive transformation are entirely ignored.

I believe the evidence is clear: the sources of racial, sexual, and class sin in America, and the resources for social conversion are fundamentally theological. Maguire ignores this entirely. Without this recognition, social analysis and philosophical arguing, as well as the struggle for justice, are likely to miss the decisive dynamics of the crisis, to dry up and grow cold. If progressive Catholics pursue this mode of investigation, their efforts will be marked by polemical misperceptions of whence the dominant patterns of American life came, what is going on, and what is at stake. They will develop elaborate plans for social engineering only to see them frustrated by ill-formed pieties. The issues are of such importance that, at least, more Augustine and less Aristotle, more Martin Luther King and less McGeorge Bundy, are surely required.

The eschatological perspective

THE FUTURE OF CREATION

COLLECTED ESSAYS

Jurgen Moltmann
Fortress, $9.95, 208 pp.

James A. Carpenter

ANYTHING MOLTMANN writes is worthy of serious attention but the essays here are of special interest. Intrinsically valuable in themselves, they also provide a history of the development of his thought from *The Theology of Hope* (1964) to *The Church in the Power of the Spirit* (1975). They are intended not merely to represent stages in his progress but to illuminate the "factual and theological basis" in this progress. Their overall design is to deepen and crystallize eschatological thinking.

Though the essays range widely in concern, they form a unified whole in their insistent emphasis on the essentially eschatological character of Christian faith. The discussions of trends and methods in eschatology, the relation of development and hope, the theology of the cross today, the hope of resurrection and the practice of liberation and the trinitarian history of God are all marked by both precision of expression and theological rigor. Hard going in spots because of the topics being dealt with, they are never disappointing, and are probing and challenging at almost every turn.

Not all readers will find Moltmann's point of view convincing, but all of them will find it provocative in the best sense of the term, opening up areas of thought they will want and perhaps *have* to pursue, upsetting some of their cherished convictions, and demanding a radical re-

5 Spring Seminars for Mission Up-date

...n of the Gospel.
...General Secretary, South Africa Missiological Society.

MARCH 23-27
Leadership Development in Third World Churches. Dr. Harvie Conn, Westminster Seminary, and Rev. Samuel Rowen, Missionary Internship.

MARCH 30-APRIL 3
Christian Mission in a Secular Age. Dr. C. René Padilla, International Fellowship of Evangelical Students, Buenos Aires, Argentina

APRIL 7-10
When Faith Meets Faith. Bishop Stephen Neill, Oxford, England.

APRIL 21-24
The Fullness of Mission: A Latin American Perspective. Samuel Escobar, President, Latin American Theological Fraternity, Lima, Peru.

Registration: $25 per course.
For application and more information write:
Gerald H. Anderson, Director
OVERSEAS MINISTRIES STUDY CENTER
Ventnor, N.J. 08406

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

casting of more than a few.

There are dimensions of Moltmann's thought in this book that are new to me, and I suspect, to most of his readers as well. It is with these that I want to deal here.

The first has to do with ethics and biomedical progress, to which one of his best essays is devoted. Biology and medicine have liberated us from many natural forces, Moltmann observes, but this very liberation compels us to undertake this social organization of that liberty, which produces a wealth of new forms of social dependencies. "The visions of a pain-free, endless, and improvable life in a germ-free world, are abstract because they do not take the social, political, and ethical costs into account." Biomedical progress does not guarantee happiness, for progress is always unequal, non-simultaneous, and uncoordinated. Beyond this are other considerations such as the fact that illness can be as important an educative and formative process as healthy, active life. Indeed, "capacity for suffering is part of health."

Various other issues are dealt with in this essay, such as death and dying and family planning and birth control, all under the leading idea throughout: "the integration of science in society cannot proceed without the integration of society in science."

The second new dimension is an increased concern with creation, as the title of the collection suggests. The ecological crisis today, Moltmann says, was brought about by Christianity and science together; and if man and nature are to survive, Christianity and science have to revise both the picture of man in the traditional belief in creation and the picture reflected in Cartesian science. What is proposed, not surprisingly, is *an eschatological understanding of creation.* "The initial creation points towards salvation history, and both point beyond themselves to the kingdom of glory." The *regnum naturae,* the *regnum gratiae* and the *regnum gloriae* constitute a fundamental unity when each is viewed eschatologically, and it is in this way alone that they can be properly understood.

Here as elsewhere Moltmann makes a good case for his viewpoint. One might wonder however whether he has not fallen into the "one-sided stress of man's special position in the cosmos" he so rails against, and has done so by subsuming the whole of nature under salvation history, even if that history is interpreted as the future history of God. But read and judge for yourself. I wager that you will find the book full of teaching, both challenging and challengeable.

REVIEWERS

FATHER JOHN SHEA *is a Chicago priest, author and member of the faculty of St. Mary of the Lake Seminary. His books include* Stories of God *and* Stories of Faith *(Thomas More Press).*

KEN BAZYN, *former editor of Evangelical Book Club, now writes and does research for the Genesis Project.*

WILLIAM P. LOEWE *teaches systematic theology in the School of Religious Studies at The Catholic University of America in Washington.*

MAX L. STACKHOUSE *is a member of the faculty at the Andover-Newton Theological School.*

THE REVEREND JAMES A. CARPENTER *is professor of theology at The General Theological Seminary in New York.*

Correspondence

(Continued from page 34)

truth is precisely the truth," may I point out that the image of "dwarfs on the shoulders of giants" as original with John of Salisbury is precisely *not the truth?* The source is earlier Bernard of Chartres, and beyond him to Priscian's praise of the work of younger grammarians: "quanto sunt iuniores, tanto perspicaciores." It may go beyond that, but I do not know. We stand more securely, I would think, if we know whose are the shoulders that support us. And in any case, our list of Commandments must surely forbid the worship of false gods.

JOHN W. HOWARD
Boston College

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

An Irish parable

Glenside, Pa.

To the Editors: Jack Holland's "The Men on the Blanket" [Nov. 21] recites the anguished details of the Northern Ireland prison struggle of starving men against state ferocity. It prompts an Irish parable. A dog, old and vicious, sat in London sucking the marrow from Irish bones. A crow sat in Belfast picking the bones the dog had left. Maggots waited in Dublin to see what would be their portion.

DENNIS CLARK

Women prisoners

Rensselaer, N.Y.

To the Editors: In "The Men on the Blanket" [Nov. 21], Jack Holland barely touched on the plight of young women caught in the English attempt to correct the ways of the Irish.

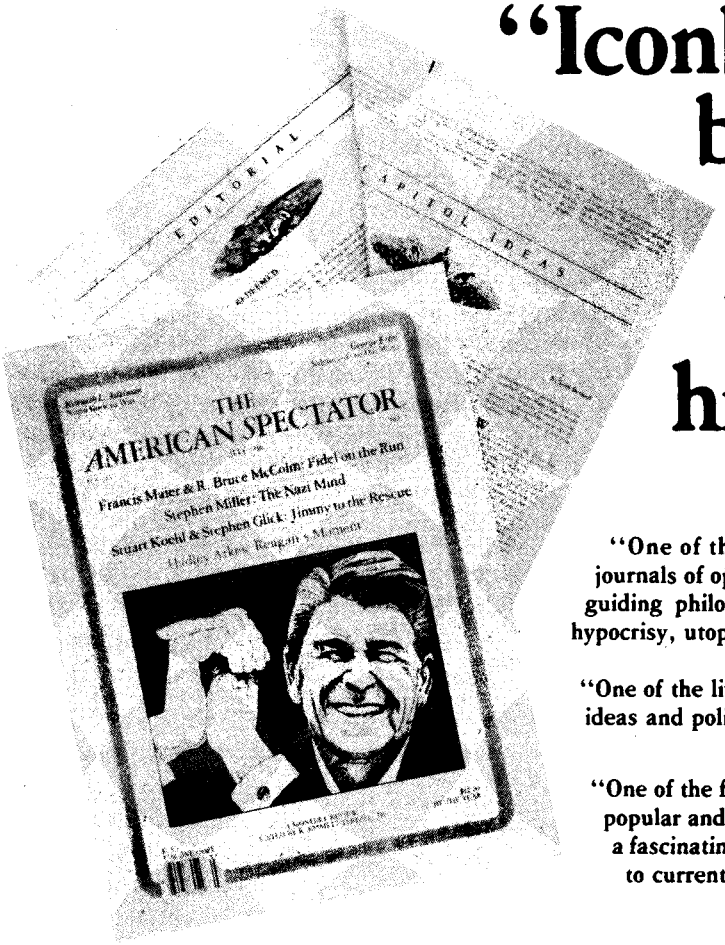
The mistreatment of women is more brutal than that of men, if such is possible. The appalling sanitary conditions that the prison authorities have allowed to develop by their own restrictions on use of toilets and access to washing facilities are a special threat to menstruating women. These unfortunate females are generally in poor health because of confinement and poor nutrition. Their low resistance to infection may cause sterility or complications of the liver, bladder, and kidneys.

The lack of concern for the welfare of prisoners is illustrated by the limitation of two sanitary napkins a day. This restriction asserts British dominance but gives the lie to their claim that the degrading conditions are self-inflicted.

Prison guards at Buchenwald and Dachau were tried and punished as war criminals for their violations of civilized behavior. Nothing like that is likely to occur in the cases of Long Kesh and Armagh, but the Irish have faith that God will be a just judge.

GEORGE M. KORB

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED


EDITORIAL
CAPITOL IDEAS
THE AMERICAN SPECTATOR
Francis Mater & R. Bruce McColm: Fidel on the Run
Stephen Miller: The Nazi Mind
Stuart Koehl & Stephen Glick: Jimmy to the Rescue

"Iconbusting, brawlingly staid, and wonderfully highbrow."

—WILLIAM F. BUCKLEY, JR.

"One of the nation's most energetic and sprightly journals of opinion. . . . If *The American Spectator* has a guiding philosophy, it is little more than a disgust for hypocrisy, utopian social engineering and bad writing."
—TIME

"One of the liveliest, best written, best edited journals of ideas and politics we know."
—BALTIMORE SUN

"One of the few magazines which dares to focus on both popular and terribly unpopular viewpoints. The result is a fascinating, intelligent, and totally readable approach to current affairs. It is highly recommended."
—LIBRARY JOURNAL

Do you disrelish frauds, gas bags, and philistines armed with the full power of the State? Do you relish humor, intelligence, eloquence—writing that cuts to the heart of an issue in memorable style? If so, *The American Spectator* is for you.

Inside every issue you will find intelligent articles on important subjects ranging from politics to literary criticism, from economic analysis to policy analysis to film commentary.

Along with such serious articles you will find regular features and special articles that are guaranteed to make you laugh out loud. Each issue, for example, carries a full page of idiotic quotations gathered from the far corners of the Republic. Another page summarizes the latest monkeyshines perpetrated by the world's buffoons.

Our all-star lineup features not only well-known writers like Malcolm Muggeridge, Irving Kristol, and Milton Friedman, but also some of the most talented members of the rising young generation, for instance, editor R. Emmett Tyrrell, Jr., whose opinions *Time* magazine has said "are couched in some of the liveliest prose since the passing of H.L. Mencken."

So if you are wearied by those magazines that approach every issue with a sour face, you should consider *The American Spectator*. If you are also looking for a magazine that will render you thoughtful, then inflamed, *The American Spectator* is definitely for you.

To order a trial subscription at our special money-saving rate (30% off the regular subscription price) just complete the coupon and send it to us with your check. Or—if you prefer—we can bill you. In either case we offer a 100% money-back guarantee.

Subscribe to a magazine that stirs the blood and engages the mind. Subscribe to *The American Spectator*.

THE
AMERICAN SPECTATOR®
P.O. Box 1969, Bloomington, IN 47402

YES, I'll give *The American Spectator* a try. Please enter a one-year trial subscription (12 issues) for only $9.95—more than 30% off the regular newsstand price of $15.00.

☐ Please bill me. If the first issue disappoints me, I'll write "cancel" across the bill and owe nothing.

☐ My check for $9.95 is enclosed. Please send me TWO ADDITIONAL ISSUES AT NO ADDITIONAL COST. I understand that full refund is guaranteed if I cancel on seeing the first issue.

[Please print]

Name _____

Address _____

City _____ State _____ Zip _____

1ADB

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Thought-provoking works on key issues

from AUGSBURG

NEW BOOKS

ROMANS/Roy A. Harrisville
This brilliant commentary on Paul's magnum opus is the first volume in the **Augsburg Commentary on the New Testament.** Kivar $7.50

FAITH UNDER FIRE/Daniel J. Simundson
Biblical Interpretations of Suffering
There is no single biblical answer to the question of suffering, but God identifies with the afflicted and helps them understand and endure. Paper $4.95

GRACE AND FAITH IN THE OLD TESTAMENT/Ronald M. Hals
Key biblical concepts are presented in clear, non-technical language. Paper $3.75

LAW AND THE ADMINISTRATION OF JUSTICE IN THE OLD TESTAMENT AND ANCIENT EAST/ Hans Jochen Boecker
The professor of Old Testament at Wuppertal-Barmen presents a study of ancient law including the Codex Hammurabi, the Book of the Covenant in Exodus, the Holiness Code, and more. Paper $12.50

A BOOK OF CHRISTIAN FAITH/ Johann Christoph Hampe
Questions and Answers for the 20th Century
Addresses modern doubts, opens new perspectives, and offers thought-provoking suggestions to help people understand the Christian faith. Paper $7.95

CONFESSING ONE FAITH /edited by George Wolfgang Forell and James F. McCue
A Joint Commentary on the Augsburg Confession by Lutheran and Catholic Theologians
An international group of Protestant and Catholic theologians examines key issues in the Augsburg Confession. Paper $15.00

TEACHING AUTHORITY AND INFALLIBILITY IN THE CHURCH /edited by Paul C. Empie, T. Austin Murphy, and Joseph A. Burgess
Lutherans and Catholics in Dialogue VI
Latest discussion of strategic ecumenical issues. Paper $4.95

FEAR, FAITH, AND THE FUTURE /Ted Peters
Affirming Christian Hope in the Face of Doomsday Prophecies
A thoughtful analysis of many future-related problems and questions with practical suggestions for individual and group action. Paper $3.95

FARMING THE LORD'S LAND /edited by Charles P. Lutz
Christian Perspectives on American Agriculture
Disturbing trends in American farming are examined by nine agriculture specialists. Discussion questions spotlight the ethical implications. Paper $6.50

ADVENTURE INWARD /Morton T. Kelsey
Christian Growth Through Personal Journal Writing
Practical guidelines to help Christians achieve deeper insight into themselves and their relationship to God through their personal journal. Paper $7.95

RECENT EDITIONS

JESUS AND HIS ADVERSARIES
The Form and Function of the Conflict Stories in the Synoptic Tradition
by Arland J. Hultgren. Paper $6.50

HISTORY OF CHRISTIAN ETHICS
Vol. 1: From the New Testament to Augustine
by George Wolfgang Forell. Cloth $12.50

FAITH AND PROCESS
The Significance of Process Thought for Christian Faith
by Paul R. Sponheim. Cloth $12.50

EMBODIMENT
An Approach to Sexuality and Christian Theology
by James B. Nelson. Paper $5.95

ON THE WAY TO THE FUTURE — Revised Edition
A Christian View of Eschatology in the Light of Current Trends in Religion, Philosophy, and Science
by Hans Schwarz. Paper $9.95

EUCHARIST AND MINISTRY
Lutherans and Catholics in Dialogue IV
edited by Paul C. Empie and T. Austin Murphy. Paper $4.95

THE BIBLE BETWEEN FUNDAMENTALISM AND PHILOSOPHY
by Henry P. Hamann. Paper $3.50

THE PSALMS
Structure, Content and Message
by Claus Westermann. Paper $4.95

At Your Bookstore or Augsburg Publishing House Minneapolis, MN 55415.

AUGSBURG PUBLISHING HOUSE

412

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED